



3 1761 04276 3276

HANDBOUND
AT THE



UNIVERSITY OF
TORONTO PRESS



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

212 g

class. Sem.

8830

9

DEPARTMENTAL LIBRARY

GREEK EXERCISES;

BEING AN INTRODUCTION TO

GREEK COMPOSITION:

LEADING THE STUDENT FROM THE ELEMENTS OF GRAMMAR
TO THE HIGHER PARTS OF SYNTAX;

AND

REFERRING THE GREEK OF THE WORDS TO
A LEXICON AT THE END.

WITH SPECIMENS OF THE GREEK DIALECTS, AND THE
CRITICAL CANONS OF DAWES AND PORSON.

FOURTH EDITION,

WITH MANY ADDITIONS AND CORRECTIONS.

BY THE REV. F. E. J. VALPY, M.A.

MASTER OF READING SCHOOL.

Francis Edward Porson

F

LONDON:

(BY ASSIGNMENT OF A. J. VALPY, M.A.)

PRINTED FOR

LONGMAN, ORME, BROWN, GREEN, & LONGMANS,
PATERNOSTER-RROW.

1839.

10153
1/12/90

FROM THE LITERARY CHRONICLE.

"This work evinces so much talent, learning, and laborious industry, and is so calculated to facilitate the progress of Students in acquiring a knowledge of the Greek language, that we shall be conferring a benefit by bringing it into public notice. As to the original portion of the work, Mr. Valpy claims attention to his illustration of the 'radical force and meanings' of the Greek prepositions: this is done with considerable ability and ingenuity. The department of the book which treats of syntax merits our unqualified approbation, for its learning, correctness, and clearness."

FROM THE SPECTATOR.

"To this edition are subjoined some exquisite specimens of Greek dialects, together with the well-known critical canons of Porson and Dawes."

Price 6s. 6d. bound.

A Key is published, price 3s. 6d.

LONDON:

Printed by A. SPOTTISWOODE,
New-Street-Square.

PREFACE.

THE Reader may be inclined to ask two questions : What is the use of *Greek composition* ? and, What is the use of *a new work introductory to it* ?

It is granted that many of the apologies for Latin, are not applicable to Greek, composition. But if we consider how much Latin composition familiarises the Student with the Latin language; that it insensibly gives him a command over the signification of Latin words, and over the structure of Latin phraseology, and that it enables him to read the Roman writers with more ease, accuracy, and pleasure; we shall be satisfied that the same results with respect to the Greek language may be expected to follow from composing in Greek. So that the question of the propriety of Greek composition in general almost rests on another, whether the Greek language is worth learning at all.

Then, as to the present work in particular, its *leading feature, in which it varies* from all others which the Author has seen, is that the Greek renderings of the

English words are not placed by the side of or under them, but are transferred to an Index at the end of the work. The disadvantage to the memory and progress of the Student in the common system is too obvious to need exposure. It is truly singular that a method, which is rarely found in works on Latin composition, should have been so generally adopted in those on Greek.

But this is not the only point in which this work makes pretensions to superiority. Great pains have been taken to discover the radical meanings of the Prepositions, and to deduce from them those various and sometimes opposite significations which are usually set down without order or connexion, to the disgrace of a language which is so highly connected and harmonious.

The Syntax also has been carefully attended to. It will be no slight recommendation to this work, that its rules and examples on Syntax have been for the most part taken from the Idioms of Viger, and the Grammars of Matthiæ, Buttman, and Valpy. Care has been taken throughout the Syntax to explain, where it was necessary, the reasons of the deviations from the plain and proper usages of speech. The writer flatters himself that amongst other constructions, those of *φθάνω*, *λανθάνω*, and *τυγχάνω*, are satisfactorily accounted for.

The government of the Conjunctions has not been here directly treated of. To have done justice to this part of Syntax, it would have been necessary to have abridged what is already an abridgment of the work of Hooegeveen on this subject. As the writer could not promise himself to accomplish this in a satisfactory manner, he refers the reader to the Abridgment of Hooegeveen's work: and, as the passages adduced in it are translated, it will be easy for him to re-translate them into the original. Nevertheless the reader will meet, in the course of the present work, with numerous sentences involving the conjunctions; and he will find them sufficient to make him pretty well acquainted with their construction.

As to the Moods, the writer will give only one precaution in the use of the Optative and Subjunctive. In the sentence, *They have not what they may eat*, (i. e. *they have nothing to eat*,) he will not say, Οὐκ ἔχουσιν τι φάγοιεν, but φάγωσι.

As to the Tenses, he will make also only one remark. In the sentence, *They said they would not receive them*, the reader will say, Οὐκ ἔφασαν δεῖξασθαι, rather than δεῖξασθαι.

It will be necessary to give the Student the following directions towards the use of the work.

The words in *Italics*, not included in brackets, are always to be omitted.

The abbreviatory marks are so simple, that it is only necessary to state, that by *art* is meant, that the *article* is to be put before the word to which it is affixed; and that *a l p pl* means the first aorist passive plural, and *a l m pl* the first aorist middle plural.

When words are linked together, as ‘without-necessity,’ ‘in-after-time,’ ‘extremely-grieved,’ the reader will find these in the Index under the first word, ‘without,’ ‘in,’ ‘extremely.’ But, when the article, or the sign of the comparative and superlative, or the verb ‘to be,’ is linked on with other words, as ‘the-knowing,’ ‘more-favorable,’ ‘being-willing,’ ‘to be-wise,’ the reader will look for the principal word, ‘knowing,’ ‘favorable,’ ‘willing,’ ‘wise.’

Words put in a parenthesis are to be used instead of those which precede them. Thus in p. 19, l. 17, “It is time (*occasion*) to consult,” the Student will refer to the Lexicon at the end for the word *occasion*, and not for the word *time*.

ADVERTISEMENT

TO THE SECOND EDITION.

In the accentuation it has seemed desirable to omit altogether the *soft* breathing on words beginning with a vowel. Young students, it is found by experience, will give no attention to either soft or aspirate on the usual plan of printing them indiscriminately. And the omission will be found useful to those who, through bad sight, whether they are masters or scholars, distinguish with difficulty between the breathings.

It is quite unnecessary to dilate on the manifest improvement of subjoining to this Edition specimens, with English Translations, of the different Greek Dialects, and the Critical Canons of those distinguished scholars Dawes and Porson.

In the Third and Fourth Editions a few Sections have been added on some peculiar Idioms of the Greek language.

PUBLISHED BY THE SAME AUTHOR.

SECOND GREEK DELECTUS; OR, NEW ANALECTA MINORA: with English Notes, and a Greek and English Lexicon. *Third Ed.* 8vo. 9s. 6d.

This work is intended to be read in schools after Dr. Valpy's 'Greek Delectus.' It retains a third of the Greek of Dalzel's *Analecta Minora*, and derives the remainder of its Text from other sources. The Notes are in English, explanatory of the Syntax and difficulties of the Greek, and are placed at the end of the Text.

'On running over these selections, we are delighted to find among them the choicest beauties of the Greek writers. We have seldom met with an elementary work which so ably blends the useful with the ornamental, and imparts knowledge while it refines the judgment.' — *Sun newspaper*.

THIRD GREEK DELECTUS; OR, NEW ANALECTA MAJORA: with English Notes. Intended to be used after the 'Second Greek Delectus.'

PART I. PROSE, price 8s. 6d. bound, contains Selections from Herodotus, Xenophon, Isocrates, Plato, Demosthenes, Lysias, Thucydides, Longinus, and Theophrastus.

PART II. POETRY, price 9s. 6d. bound, contains Selections from Homer, Hesiod, Apollonius Rhodius, Theocritus, Pindar, Euripides, Sophocles, Æschylus, Aristophanes, &c.

* * The Two Parts may be had in one volume, price 15s. 6d. bound.

'It has seldom been our fortune to meet a volume deserving such high and unmixed praise as this very judicious and useful compilation. The Notes are just what they should be — brief, plain, and coming directly to the point.' — *Athenæum*.

ETYMOLOGICAL DICTIONARY OF THE LATIN LANGUAGE. 8vo. 13s. 6d.

'The author of the volume before us has made a very useful book — nothing of the kind has hitherto been introduced to schools — compiled from a variety of books, most of which are beyond the reach of numbers, and quite useless to learners — not that we mean to insinuate the volume is wholly borrowed, for the author has shown considerable sagacity, and no little dexterity.' — *Monthly Mag.*

SECOND LATIN DELECTUS, to connect the *Delectus* and the *Analecta Latina Majora*: with English Notes. 8vo. 6s. bound. *Second Ed.*

SELECTIONS from OVID'S EPISTLES and TIBULLUS; with English Notes. 12mo. 4s. 6d. — This book contains the same Selections as the Eton edition. *Second Ed.*

EPITOME SACRÆ HISTORIÆ, with English Notes. *Sixto Ed.* 2s.

GREEK EXERCISES.

FIRST PART.

ERRATA.

- Page 362. line 3. for “δδ” and “δσ,” read “ρρ” and “ρσ.”
— 4. for “Χεδσνησίαν, πδάττω, πδάσσω,” read “Χερσνησίαν, πράττω, πράσσω.”
— 20. for “ὀδᾶτέον,” read “ὀρᾶτέον.”
— 23. for “δδύος,” read “δρυὺς.”
— 26. for “νεκδδς,” read “νεκρυδς.”

things.

The eyes^{dual} of the boar glisten.

We do not call (*say*) this^{neut} *thing* forgetfulness. (“*Do*” is the sign of the *Present*.)

Hope does not-yet slumber. (“*Does*” is a sign of the *Present*.)

Hand washes hand, and finger finger.

The sun rises, and the heaven shines.

Wisdom alone remains immortal.

Evil communications corrupt good manners.

The Gods effect many^{neut} *things* unexpectedly.

The Corinthians and Lesbians say these^{neut} *things*.

PUBLISHED BY THE SAME AUTHOR.

SECOND GREEK DELECTUS; OR, NEW ANALECTA MINORA: with English Notes, and a Greek and English Lexicon. *Third Ed.* 8vo. 9s. 6d.

This work is intended to be read, in schools after Dr. Valpy's 'Greek Delectus.' It retains a third of the Greek of Dalzel's *Analecta Minora*, and derives the remainder of its Text from other sources. The Notes are in English, explanatory of the Syntax and difficulties of the Greek, and are placed at the end of the Text.

'On running over these selections, we are delighted to find among them the choicest beauties of the Greek writers. We have seldom met with an elementary work which so ably blends the useful with the ornamental, and which so judiciously selects the judicious.' *Sun. newspaper*

the point. — *Advertiser*

ETYMOLOGICAL DICTIONARY OF THE LATIN LANGUAGE. 8vo. 13s. 6d.

'The author of the volume before us has made a very useful book — nothing of the kind has hitherto been introduced to schools — compiled from a variety of books, most of which are beyond the reach of numbers, and quite useless to learners — not that we mean to insinuate the volume is wholly borrowed, for the author has shown considerable sagacity, and no little dexterity.' — *Monthly Mag.*

SECOND LATIN DELECTUS, to connect the *Delectus* and the *Analecta Latina Majora*: with English Notes. 8vo. 6s. bound. *Second Ed.*

SELECTIONS from OVID'S EPISTLES and TIBULLUS; with English Notes. 12mo. 4s. 6d. — This book contains the same Selections as the Eton edition. *Second Ed.*

EPITOME SACRÆ HISTORIÆ, with English Notes. *Sixth Ed.* 2s.

GREEK EXERCISES.

FIRST PART.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE, *do, am, or the Verb itself.*

I strike. Thou sayest. He hears. You^{dual} wonder.
They-two guard. We send. Ye think. They teach.

The hand writes. The little-child plays.

A wolf flees an eagle.

Love^{art} covers all^{neut} *things*, hopes all *things*, endures all *things*.

The eyes^{dual} of the boar glisten.

We do not call (*say*) this^{neut} *thing* forgetfulness. (“*Do*” is the sign of the Present.)

Hope does not-yet slumber. (“*Does*” is a sign of the Present.)

Hand washes hand, and finger finger.

The sun rises, and the heaven shines.

Wisdom alone remains immortal.

Evil communications corrupt good manners.

The Gods effect many^{neut} *things* unexpectedly.

The Corinthians and Lesbians say these^{neut} *things*.

Very-fiery wreaths of lightning shine-out, and whirlwinds
whirl *the* dust

Mars is-leading (*leads*) death and black fate.

You announce bad^{neut} tidings, O father^{voc}.

I bewail your fortunes.

Why do you leave my house? (*The mark of an interrogation in Greek is our semicolon.*)

This day brings evil *to the* Argives^{dat}.

This altar saves thee not (*not saves*).

The foxes have holes, and the winged^{neut} things of the
heaven *have* nests.

They sacrifice *to the* sun^{dat}, and *the* moon, and *the* earth,
and fire, and water, and *the* winds.

IMPERFECT TENSE, *was, did.*

I was weeping. Thou wast teaching.

You^{dual} were flying the lion.

Rank^{art} did not nourish me.

They^{dual} were guarding there.

We were reporting these^{neut} things.

He was writing a letter.

They were still building-the-wall.

The brass was shining afar, as *the* lightning of father
Jove.

The soldiers were buying the necessities.

The thin *poisoned* robes were devouring *the* white flesh of
the unhappy woman.

The others were ravaging the city.

The soldiers were digging the ditch.

The opinion of Artabanus was vexing Xerxes.

FUTURE, *shall, will.*

I will strike you.

I will reprove you^{dat}.

Alas, alas, what^{neut} shall I say?

We will say and do these^{neut} things.

The moon will fail to-morrow.

The wolf will seize and scatter the sheep^{pl}.

Thou shalt not steal. The night shall hide *the* light.

I will not kill thee.

A war shall come and a pestilence.

The barbarians will pursue and rout us.

Therefore one observation shall kill thee.

FIRST AORIST, *did, have, &c.*

I have written a letter to-day.

I have bought five yoke^{pl} of oxen. I saved you.

He sent immediately one and twenty ships.

They guarded the passings of the streams and of the rivers, and blocked-up the ways.

The cavalry of the Syracusans wasted the territory.

The soldiers cut-in-two the ropes of the boat.

A little time has loosened the intimacies of the worthless.

(*That is, is wont to loosen.. For this tense sometimes expresses what is customary.*)

We remained there three days^{acc}.

Juno sent two dragons.

They^{dual} have done bad^{neut} things.

They dug a deep ditch.

Why did you amuse me, O miserable hope?

Rapidly-bearing gales have conveyed me.

PERFECT, *have.*

That, which^{neut} I have written, I have written.

I have taken-care. I have wondered.

He has dared this most-base deed.

We have said true^{new} things.

The law-giver has made the senate responsible.

The widow has hoped and still hopes. (*Express the last five words by the Perfect merely of the verb "hope." So again:*) The day has approached and still approaches.

They have bought the necessaries.

Ye have always honored me.

He has sent (*commissioned*) me hither.

A most unholy guest has perpetrated a most unholy deed.

Devious wanderings have exercised me abundantly.

PLUPERFECT, *had*.

I had struck you. They had written^{dual}.

We had wondered. Ye had believed.

You had been-rich^{dual}. The tree had much grown.

The wolf had seized the kid.

The father and the mother had died (*ended*).

SECOND AORIST, *did, have, &c.*

He struck me. All fled.

Gold has turned many.

No-one has escaped death^{aor}.

A certain man (*man certain*) had two children.

They have left me. The brass did cut *the* tongue.

Achilles killed Ection. The spirit left *the* bones.

Ye have assassinated the best of *the* Grecians.

They have buried the lovely virgin.

We turned (*wheeled*) the variegated chariot.

IMPERATIVE MOOD.

Present. Draw, draw me.

Go-thy-way, and offer the gift.

And do you, boy, bear (*κομίζω*) me. (*"Do" is here the sign of the Imperative.*)

Let the truce remain. (*"Let" is merely a sign of the Imperative.*)

Medea, hail. O hail, you also, son of *the* wise Pandion.

Let him hear. (*Say, Hear he.*) Farewell, O dear children.

Do ye these^{neut} things. Let brotherly-love^{art} continue.

Let no-one (*not-one*) think me vile and weak.

Throw, throw, smite, smite^{dual}.

Let them strike (*dual and plural*) me.

First Aorist. Write.

O Minerva, O mistress, now now help.

Crucify, crucify *him*.

Sell all^{neut} things whatsoever thou hast.

Sacrifice ye the fatted calf (*the calf the fatted*).

Master, save us. Be-sober^{pl}, watch.

Publish the word, convince, rebuke.

Bind-with-clasps this arm securely.

O best of mortals, reinstate *the* city.

Judge ye what I assert *to be the case*.

Second Aorist. Leave me, O child, leave me.

Fly, fly, O father.

OPTATIVE.

Present. May ye succeed.

How therefore could (*the particle αὖ with the optative*) such-a-man (*the such man*) corrupt the young?

May Prudence, *the* fairest gift of *the* Gods, cherish me.

May all *the* house perish.

Unless I guard-over you^{pl}. . . .

For if he should not (*μή*) bring gifts, but should always be-angry sharply. . . .

That (*To-the-end-that*) Aurora might bring light *to* immortals^{dat} and (*as-well-as*) mortals.

He was meditating what bolder *thing* he might do (*bring-to-pass*).

First Aorist. Nor may *the* Deity turn (*Æolic form*) you thither.

If some-one would call (*Æolic form*) Ajax. . . .

Who can perfect this work? (*Here "can" is expressed by the Æolic optative, accompanied by the particle κεῖν.*)

Second Aorist. Then may *the* wide earth (*land*) gape for me^{dat}.

Not-even if ye should labor much.

They would leave a boast *to* Priam^{dat}, and Helen *to the* Trojans. (*Here "would" is expressed by the optative with the particle κεῖν.*)

Let not (μὴ) the splendor of *the* Graces leave me.

Let me not (μὴ) behold this day, O holy majesty of *the* Gods.

SUBJUNCTIVE.

Present. Let us^{nom} therefore no-more judge each-other.

Let us^{nom} pursue the *things* of peace^{art}.

Let a man try himself. Let us be-sober

Let us not (μὴ) slumber as the rest.

As when *the* husband of *the* beautiful-haired Juno lightens (*with ἄν*) . . .

We entreat *you*, do not (μὴ) murder *your* children.

First Aorist. Do not (μὴ) steal. Do not commit-murder. Do not commit-adultery.

Do not (μὴ) seal the words of this book.

Let not-any-one deceive you^{pl}.

Do not (μὴ) wonder, O Athenians (*Athenian men*).

Do not (μὴ) be-anxious^{pl}.

I will bury them, lest (*that-not*) some-one should insult them.

Perfect. Provided they have said so.

Second Aorist. Whither might I flee *the* hands of *my* mother?

Lest some snare kill me.

What should we drink?

I dread her, lest *she* should kill the king.

INFINITIVE.

Present. To speak true *things*.

To strike, to write, to be-angry.

I wish to speak-of *the* Atridæ^{acc}, and I wish to sing-of Cadmus^{acc}.

First Future. To be going to inhabit the celebrated land (*plain*) of Sparta. (*"To be going" is merely the sign of the future.*)

To be going to return.

Unless he believed^{impf} that *he* was going to speak-truth. (*Here, as in Latin, "that" is omitted, and the verb is in the infinitive.*)

They were intending to lead the army.

First Aorist. Permit^{a 1} me to remain this one day^{acc}.

Your (*The your*) natures are (εἰσι) difficult to rule.

They did not deign^{a 1} to speak.

I am-desirous to hear your (*the your*) troubles fully.

I am-content to make-clear to you^{dat} thus-much only.

I am-unwilling to disturb your mind (*understanding^{pl}*).

Perfect. You will seem to be-by-nature (*have sprung-up*) foolish and not wise.

The Lacedemonians thought^{impf} that the Athenians had broken (*loosed*) the treaty^{pl} first (*former^{acc pl}*). (*Here, as in Latin, "that" is omitted; "the Athenians" is put in the accusative, and "had broken" in the infinitive.*)

Second Aorist. But will you dare to kill your offspring, lady?

A sight dreadful to behold.

Permit^{a 1} them to escape.

He did not wish^{impf} to leave *his* horses there.

Every-one dreads to leave this light of *the* sun.

PARTICIPLE.

Present. Seeing they saw^{impf} in-vain, hearing (*hearkening*) they heard^{impf} not.

You shall keep-guard-at this unpleasant rock, sleepless, not bending *your* knee.

Flee pleasure bringing mischief ultimately.

Hastening he will come *to* me^{dat} hastening.

You will be-foolish, lady, not (*μη*) wishing these *things*.

Unwilling he struck^{a 1} me unwilling^{sem}.

I will send them holding gifts and bearing a thin robe and a gold-wrought crown.

She flies, shaking *her* hair, wishing to throw-down^{a 1} *the* garland.

Future. I am-come to tell^{sem} *the* calamity of *the* spouse.

They send-off Eurymedon^{art} carrying 120 (*twenty and hundred*) talents of silver, and at-the-same-time to report these *things*.

The Lacedemonians, as going themselves^{nom} to send-off a reinforcement, were supplying *it* themselves^{nom}, and were compelling the other Peloponnesians *to do the same*. ("Going" is expressed by the future participle of "send off.")

Whom^{pl} the Athenians sent^{a 1} to dwell there.

First Aorist. Why do you^{sem} wet *your* pupils with fresh tears^{dat}, having turned *your* white cheek in-the-contrary-direction?

She trembles, having changed *her* color.

The ships of the Peloponnesians, having overcome *them*, take four ships of the Athenians.

A most hateful pestilence, having pressed-violently *on it*, agitates *the* city.

Perfect. He was carrying his (*the*) father who was very old. (*Express "who was old" by the participle.*)

Having conquered, he was plundering him.

I, who have lived ninety-nine (*ninety nine*) years ^{acc}, and have been conversant *with* many and manifold tempers^{dat}, write these *things*. (*Put "who have lived" in the participle.*)

Second Aorist. I am arrived, having left *the* hiding-place of *the* dead, and *the* gates of darkness.

Having beheld, I pitied^{a 1}.

Him, having said (*remarked*) thus, *the* end of death shaded^{a 1}.

They fly, having left *their* relatives and *their* paternal-land.

They beheld^{a 2} him alive and safe, having fled *the* courage and *the* intangible hands of Ajax.

CONTRACTIONS OF THE PRESENT AND IMPERFECT ACTIVE:

As τιμάω, τιμῶ; τιμάεις, τιμᾶς, &c.; φιλέω, φιλῶ; φιλείς, φιλεῖς, &c.; δηλώω, δηλῶ; δηλόεις, δηλοῖς, &c.

Present. Some of the continentals show *it* even-till-now, to whom^{dat} *it* is a grace to do (*carry-on*) this well.

Love^{art} suffers-long; love^{art} envies not (*not envies*).

The young mind (*imagination*) loves not to grieve.

You seem *to me*^{dat} not to do (*carry-on*) just *things*.

You too-much exaggerate *the* favor.

A little leaven leaveneth the whole (*whole the*) lump.

Ye injure and defraud.

Why are you downcast, and shed-tears?

They dare to injure me.

Permit^{pl} me to inhabit the land.

Labor-at these *things*, study these *things*.

Envy no-one (*not-one*) of those-who-get-gain (*the getting-gain*) unjustly.

Be-silent, be-silent.

Let no-one (*μηδεις*) seek his-own (*the*^{neut} of himself).

Finish quickly what-you-have-resolved-on.

We exhort you, brethren; advise the unruly.

Do not-at-all be-anxious^{pl}. But may ye prosper^{opt}.

O dearest hand, and mouth dearest *to me*^{dat}, and *thou* noble visage of *my* children, may ye fare-well^{opt}.

What should we do (*carry-on*^{subj})?

Let us look^{subj} within.

They do (*carry-on*) *things* which I wish not to do.

I wish to assist you.

I now praise *you*, and you seem *to me*^{dat} to be-prudent.

He loves to exaggerate a favor.

I am-wise now, not being-wise then.

A couch is pleasant *to* one who is ill. (*Say, in the singular, the being-ill*^{dat}.)

I say the words of men who are-wise. (*Say, of men being-wise*.)

The anger of those who love (*Say, of loving: in the plural*) is-strong *only* a short time^{acc}.

I weep looking-on you, O Priam, dearest of men, and your city.

The bad injure those-who-assist (*the assisting: in the plural*) *them*, as-much-as (*just-as*) those-who-hurt (*the hurting*) *them*. .

Hate the flattering as (*just-as*) the deceiving.

Imperfect. I was toiling to-no-purpose.

The whole house was sounding.

We were conquering.

Trumpets were sounding (*shouting*).

Stags were skipping.

You were doing (*carrying-on*) these *things*, being-prudent.

PASSIVE VOICE.

INDICATIVE MOOD.

Present. Every tree, not ($\mu\eta$) producing (*making*) good (*fair*) fruit, is cut-down.

She abhors *her* children, nor is rejoiced *when* seeing (*marking*) *them*.

There the head of Cyrus is cut-off (*cut-away*), and his-right-hand (*hand the right*).

The house is harassed.

Jupiter is not appeased.

Imperfect. Sedition was being excited.

The Athenians were being hurt much.

Perfect. O me^{dat}, how (*how-that*) have we been insulted !

The word was thrown-out in-vain.

It has been done badly.

We have already been punished sufficiently.

We were compelled to fight-on-foot.

The earth (*land*) was tossed-about, the air was troubled.

This was announced to us^{dat}.

I have been thus mercilessly tied-fast, an inglorious spectacle.

(Sometimes the perfect passive is used in an active sense. Thus :) Not now for-the-first-time, but often, has reputation hurt^a ¹ *act* me and worked great evils.

Have I counselled ill? (*The question is expressed here by μῶν.*)

Now I have counselled these *things* better.

Pluperfect. The chariot had been adorned altogether-beautifully.

A terrible flame of brimstone had been raised.

Ambrosial sleep had been shed around.

Splendid tapestry had been stretched-out.

He had been stretched-at-length as a worm.

He had been left there.

Paulo-post-future. Sad grief is about to be left to me^{dat} in-particular (*particularly*).

But nevertheless *it* shall be said.

It shall be called *the* Bosporus.

This deed^{art} shall be done.

First Aorist. They were stoned, they were sawed-asunder.

And there his (*Say, of him: as, "ejus" in Latin*) breath was loosened, and *his* strength.

The Athenians were at-first thrown-into-confusion.

The five and twenty ships of the Corinthians were manned.

The sun was darkened.

Many *men* were taken-alive.

When-indeed it was announced to *them*, they disbelieved^{impf} *it*.

More^{neut} than three oboli was^{pl} agreed-to *for* each man^{dat}.

The Athenians were exceedingly troubled.

First Future. This shall then be completely effected.

Happy *are* the piteous, because they shall be pitied (*com-miserated*).

Happy *are* the peace-makers, because they shall be called sons of God.

Happy *are* they-who (*Say "the," with a plural participle*) hunger-after and thirst-after justice^{art}, because they shall be satisfied.

Second Aorist. But, when *the* tenth morning was made-to-appear, then they weeping (*pouring-tears*) bore^{impr} brave Hector.

The whole spear was broken. The crew wasted-away.

I was commissioned *to be the* singer of melancholy ditties, as a white (*hoary*) bird.

*Second Future.*¹ Thence rivers of fire, devouring *the* smooth fields of the fair-fruit-yielding Sicily, shall at-some-time be made-to-burst-out.

He shall be made-to-appear (*i. e. shall appear*) bright *with armour to you*^{dat} and *the* citizens.

Fear (*Shudder-at*) ye the dead, if they shall have been hidden in-the-earth?

The old-woman will be buried splendidly.

¹ The Second Future Passive is considered by some the same as the First Future Middle used in a passive sense. Thus formed : τυπέω, τυπήσω, τυπήσομαι. The Second Future Middle is viewed as the First. Thus formed : τυπέω, τυπέσω, τυπέσομαι, τυπέομαι, τυποῦμαι. And the Second Future Active is considered the same as the First. Thus formed : τυπέω, τυπέσω, τυπέω, τυπῶ. The First and Second Futures of ψάλλω are the same on all hands, and may be thus formed : ψαλέω, ψαλέσω, ψαλέω, ψαλῶ. Hence, according to this theory, a Second Future is a mere fiction.

Unless you desert^{ful} this plain, this *man* will be slain.
We shall all be changed.

IMPERATIVE.

Present. But come-on, be armed, *my* heart.

Let *the* sooty flame be hurled.

Let these *men* be tried first.

Perfect. Be ye not ($\mu\eta$) too-much dismayed.

Let thus-much have been said.

In a middle or active sense. Beware to do these *things*.

First Aorist. Let the eyes of them be darkened.

Be rejoiced, ye nations. I wish *it*, be thou cleansed.

In an active sense. Sons of Father Ocean, look-at me
thus bound-fast.

Second Aorist. Let him be struck. Let them be slain,
(*dual and plural*).

In a neuter sense. Appear, that-you-may-hear *the* woes
of *your* sovereign.

Let another prodigy of Jove appear.

OPTATIVE MOOD.

Present. If you are persuaded, let us send^{a 1 subj} the
guests.

Hearing (*Hearkening*) he would be delighted (*opt. with*
 $\acute{\alpha}\nu$).

..... *Things* such-as any-one both saying and doing
would be thought (*opt. with* $\acute{\alpha}\nu$) most pious.

Quick favors *are* sweeter: but, if (*in-case*) you delay^{subj},
all *the* favor *is* void, nor may be said *to be* a favor.

First Aorist. There even an immortal having beheld^{a 2}
it would have been delighted (*opt. with* $\kappa\epsilon$).

All the polity of *the* Persians may (*opt. with* $\acute{\alpha}\nu$) be shown
very-shortly.

Second Aorist. If you say^{ful} any thing, this boy will not be buried (*opt. with àν*).

Jove was driving-away *the* Fates, lest the boy should be subdued.

I will disfigure your-eyes, that you may be made-to-appear (*opt. with àν*) unsightly to all *the* suitors and to your wife and boy^{dat}.

SUBJUNCTIVE MOOD.

Present. In-case they are drawn-up in-any-other-manner, they-will-get-into-confusion instantly.

First Aorist. Come-on, O my miserable hand, do not (*μὴ*) be made-cowardly.

It is-necessary for him^{acc} to be-punished (*δοῦναι δίκην*), that he may be taught (*subj. with àν*) to acquiesce-in the government^{acc} of Jove.

Look-about, lest you should be harmed.

Judge ye not (*μὴ*), that (*to-the-end-that*) ye be not (*μὴ*) judged.

Second Aorist. Danaus, the father of fifty daughters, left^{a2} *the* fairest water of the Nile, which fills whenever *the* snow has melted.

Whenever Aurora has been made-to-appear.

INFINITIVE.

Present. To be struck. To be turned.

Perfect. It was necessary for them^{dat} to be thus arranged.

Having made-an-agreement^a, he will seem not (*μὴ*) to remember it.

I judge that no-one of *them* was loved. (*Omit "that," as in Latin; and put "was loved" in the infin.*)

It seems to us^{dat} that the words of this man and your^{ar} words have been angrily spoken.

Paulo-post-future. To be on the point of being sent.

First Aorist. I am ready to die, old-man, before I am ordered^{inf}.

He ordered^{a1} that the Greeks should be thus arranged.

First Future. I imagine that Dion will be chosen.

Second Aorist. I wish, I wish to be mad.

To be slain is dreadful. (*Express "To" by τὸ, followed by an infinitive.*)

PARTICIPLE.

Present. The things seen are temporary, the things not (μὴ) seen are eternal.

Perfect. The words spoken^{ar} are-right (*have rightly*).

I speak words rough and angry (*made-sharp*).

In an active sense. I kill (*intercept*) the men, having lain-in-wait-for them.

Paulo-post-future. Being on the point of being struck

First Aorist. O hated handicraft.

I am arrived being ordered.

They being persuaded sent^{a1} a messenger.

In an active sense. She turned^{a1} her cheek in-the-contrary-direction, having abominated the entrance^{pl} of her children.

First Future. Going to be struck.

Second Aorist. Being struck he was reduced-to-ashes^{a1}.

Wretched Prometheus, who-hast-appeared (*express this by the participle*) a common assistance to mortals^{dat}, why dost thou suffer these things?

Subdued they consult-about flight.

MIDDLE VOICE.

The Present and Imperfect Tenses are formed like those of the Passive.

INDICATIVE.

Perfect. The stolen fountain of fire has appeared the teacher of every art to mortals^{dat.}

This dust has-hidden-and-does-hide (*express this by the perf. mid. of* κεύθω) Archedicé.

No-one knows^{pf mid} (*beholds*) what you are thinking-of^{act}, but sees what you are doing^{act}.

I perceive^{pf mid} this *one* of the attendants of Jason coming (*tending*).

Have they fled, or do they remain^{act}? (*The interrogation is not verbally expressed.*)

He has left the plains sounding-under-the-tread-of-horses.

Pluperfect. You had all cried-out together.

The Syracusans had done thus.

No-one had rejoiced.

First Aorist. You have honored^{act} (*respected*) me, but have greatly hurt (*done-harm-to*) the people of the Greeks.

So-many evils did he contrive.

Hail, father. — I have accepted this dear address.

They took-their-station there.

First Future. *Though* having been injured^{pf pass}, we will be-silent.

I shall appear a marvel to you^{dat.}

Deserted I shall fly (*fut. mid. Attic*) this land.

For (*As*) never again but now for-the-last-time shall I look-towards *the* ray and orb of *the* sun.

Ye shall behold (*discover*) *the* city of *your* father, and shall come-into *the* inheritance^{pl} of *the* land.

In a passive sense. The war will be terminated without-fighting.

They will be prevented *by* the scarcity^{dat} of resources^{art}.

Second Aorist. They obeyed promptly.

They^{sem} were left orphans.

The point-of-the-spear bent (*turned*) like (*as*) lead.

IMPERATIVE.

First Aorist. Beware-of *the* sharp-mouthed griffins; *the* dumb dogs of Jove, and beware-of Arimasps, the one-eyed army.

Raise-yourself, and walk-about^{act pr}

Salute ye Urbanus and Rufus.

Second Aorist. Be ye persuaded, as I discourse *to* you^{dat}.

OPTATIVE.

First Aorist. The time would fail (*leave: opt. act. a. 2. with àv*) us, if we should enumerate the actions of that man.

The army would not censure (*optative with àv*) me, if I should do^{opt pr act} these *things* cautiously.

Second Aorist. Let him go-back^{pr}, nor let harm be left *to* us^{dat} and *to* *our* children hereafter. (*Or, nor let him leave harm.*)

SUBJUNCTIVE.

Perfect. I will nod, that (*with-the-view-that*) you may trust me. (*Jupiter is speaking.*)

First Aorist. Let us put-on the armour.

Do not ($\mu\eta$) censure all the female race.

Do not ($\mu\eta$) you at-least do (*work*) these things.

Second Aorist. Overtake (*imperative plural*) the horses of Atrides speedily, nor be left^{duat} here.

Does any-one attend? Why do ye loiter? Whither should I turn-myself?

INFINITIVE.

Perfect. To have fled. To have done these things.

First Aorist. Give^{a 2} ye to your mother^{dat} your right-hand to salute.

Wishing (*Inclined*) to force the entrance-to-the-harbour, they were fighting-a-naval-battle.

It is time (*occasion*) to consult about these things.

It behoves you to beware-of these men.

First Future. He asserted^{a 2} that many of the soldiers, who now clamor, would clamor^{mid} differently.

He asserted^{a 2} that the same persons would not vote (*Attic Infinitive*).

Second Aorist. So good was it that a son survived; since he punished^{a 1 m} (*payed*) the parricide.

PARTICIPLE.

Perfect. They fled^{a 2} profound destruction, having fled war and the sea.

Nor let any-one, having trusted to his horsemanship^{dat} and manliness, desire ($\mu\epsilon\mu\acute{\alpha}\tau\omega$ for $\mu\epsilon\mu\alpha\kappa\acute{\epsilon}\tau\omega$) to fight alone.

First Aorist. The Corinthians, having hired two-hundred heavy-armed-men, sent^{a 1} them.

It is to be feared lest he, having been enraged, should do (*work-out*^{a 1 subj}) some evil.

It is said *that* Astyages^{acc}, having received the gifts, sent^{a 1} *them* to Cyrus^{dat}.

First Future. They-have-come to enslave the land.

They warred^{a 1}, to obtain the territory.

Second Aorist. Having yielded (*obeyed*) to him^{dat}, I killed^{a 2} my^{art} mother.

CONTRACTIONS OF THE PRESENT AND IMPERFECT PASSIVE AND MIDDLE.

PRESENT.

Indicative. The roaring echo of thunder bellows.

Since you desire *it*, it behoves *me* to speak: hear then (*surely*).

Do you accuse me? He is incensed.

Imperative. Endeavour to raise-up my body.

Be ye glad, exult. Be-manly^{pl}, be-firm.

Guard-against reproof more than danger.

Optative. Certainly I should (*κεν with opt.*) be called timid and base, if I should (*express "should" by the future*) concede to you^{dat} every thing (*deed*).

Why should I fear, to whom^{dat} *it is* not fated to die^{a 2}?
(*Express "should" by àν with the optative.*)

Subjunctive. When (*with àν joined*) they communicate any thing to you^{dat}. . . .

He kills *those* whom he may think (*regard: with àν*) to be-clever.

Infinitive. No-one wishes (*is-inclined*) to have (*obtain*) poor friends.

I do not wish (*I am not inclined*) *being* poor to present *any thing* to one-who-is-rich (*the being-rich^{dat}*), lest I should seem^{subj pr} to beg.

Participle. By-no-means draw-back (*pull-back*) *the* boy rushing-impetuously.

I am chagrined, seeing (*marking*) myself thus treated-with-contumely.

I pitied^{a 1}, having beheld^{a 2} *the* hundred-headed impetuous Typhon being subjugated.

IMPERFECT.

I say-nothing-of (*suppress*) other evils such-as you were *machinating*.

The curse of father Saturn, which he uttered (*cursed^{imprf}*), shall be accomplished^{fut 1}.

Cyrus^{art} hearing these *things* was afflicted.

For the Corinthians thought^{a 1 m} (*regarded*) *that they* were-overcoming^{inf imprf}, if they were not being much overcome; and the Athenians thought^{imprf} *that they* were-being-defeated^{inf imprf}, if they were not much defeating.

Any-one was fined, if he offended^{opt imprf}. (*Put "Any-one" after "if," instead of at the beginning.*)

AUGMENTS OF VERBS COMPOUNDED WITH
PREPOSITIONS.

RULE. *Verbs compounded with prepositions take the augment between the preposition and the verb. As προσ-έαλλω, προσ-έβαλλον.*

Porsenna was admiring-very-much the valor of Mucius.

The Britons were confounded^{a 2} having beheld^{a 2} a wild-animal not-seen-before and immense.

Cutting-off *the* foliage of myrtle branches, he crowned^{a1} (*crowned-thoroughly*) all *the* altars.

We all hesitate, seeing *the* pilot of *the* ship confounded^{us}.
Such a boldness belongs-by-nature^{us} (*springs-in*) to you^{dat}.
You have enjoined^{a1} this to us^{dat} not unwilling^{fem}.

Talthybius was jointly-plundering *the* Phrygians.

The land was convulsed^{us} and *the* air was jointly-agitated^{us}.

They were living-together

They were reconciled^{a2}.

They shut-up-together^{a1} you and Hermione.

Cæsar was attempting to pass-over a great river.

An echo of *the* battering of steel penetrated (*rushed-through*^{a1}) *the* innermost-part of *the* caverns.

He has thus repaid^{a1} me.

He had prophesied the future.

They were making-adverse-preparations.

There are some exceptions to this rule :

He was sitting-down close-upon the fountain^{dat}.

He was sleeping close-upon an elm^{gen}.

They cleaned^{a1} *the* tables with sponges^{dat} which-had-many-holes.

Some Verbs take an augment either before or after the preposition :

I was desiring.

Some Verbs take an augment both before and after the preposition :

I bore-with^{a2} it.

They were reinstating the city.

The Poets often separate the compound by what is termed Tmēsis from Τέμνω, Τμήσω, "to cut off :"

But he ascended^{a2}.

But he fell-down^{a2} in *the* dust (*Ionic pl. dat. of κορία*).
(For "but down" put κάδδ' for κατὰ δέ, κατῑέ.)

Herodotus is fond of this Tmesis in the following construction :

They sold-off^{a 2 m} therefore (Ion.) the freight.

THE VERB Εἶμι, I AM.

I am what I am.

Lead (*Conduct*) forward, daughter ; for (*as*) you are an eye to a blind foot^{dat}, as a star is to sailors^{dat}.

Neither is *there to me^{dat}* a father, and venerable mother

Within is brass, and gold, and much-wrought iron.

Covetousness is the root of all evils. (*Say, Root of all the evils is the covetousness.*)

We women are such-as^{neut sing} we are.

Ye are the light of the world.

He has three daughters. (*Say, three daughters are [to] him^{dat}.*)

Words are *the* healers of wrath.

I was once, but now am not any-more.

Minerva was silent, nor said^{a 2} (*remarked*) any thing.

There was a plain there, all (ἄπαρ) level just-as *the* sea, and full of wormwood.

Both^{dual} were^{dual} red-haired^{dual}, both not-yet-grown-up, both taught (*i. e. skilled*) to play-on-the-pipe, both taught to sing.

The Syracusans were much^{dat neut} more roused^{pf part}. (*Prefix to the Participle the Attic reduplication.*)

They would have been intercepted-by-a-wall^{pf part}. (*Express "would have been" by the Imperfect with ἄν.*)

I shall be head (*prince*) of our house and slaves whom *the* divine Ulysses obtained-by-plunder^{a 1 mid} for me^{dat}.

For thus I declare ; this (*the*) shall be also fulfilled^{pl part.}
Ye shall be free.

When I was^{plup} an infant, I thought^{impf} (*had-under-*
standing) as an infant.

There belonged (*pluperf. of εἰμι: Ionic form*) mills to the
shepherd^{dat} of the people^{pl}.

Be thou a speaker-of-good-tidings: what news (*Say,*
what^{neut sing} more new) do you bring (*say*)?

Be thou silent, be-still: let all *the* people (*Attic*) be silent
(*silently*).

Let these be^{dual} witnesses.

Be ye men, friends; and be-mindful^{a 1 mid} of strenuous
bravery.

Let it be^{opt} given to me^{dat} to grow-old if not (*μὴ*) magni-
ficently, at-least safely.

O old-man, oh-that, as spirit *belongs to you*, so firm
strength were^{opt} given to you^{dat}.

Neither could a mortal man ascend (*αὐλαίν with κεν:*
ava—being contracted into αὐ —) it, not-even (*followed*
by γε) if there were (*opt. of εἰμι contracted*) given to him^{dat}
twenty hands and feet.

If (*Provided*) you are^{subj} fond-of-learning, you shall be
much-learned.

The Gods ordained^{a 1 m} destruction to men^{dat}, that
(*to-the-end-that*) there might be^{subj} a song for future^{dat}
men.

He is a just man who (*whoever*) wishes to be just, and
not (*Contract the two last words into one*) merely to seem
to be so.

I think (*imagine*) that you will be^{inf} yet the-heads of this
land.

This is a diseased^{neut} state of things, when (*with αὖ*

joined) a depraved man has^{subj} authority, being nothing before (*before-this*).

He nourished^{a 1} me when-I-was (*being*) little.

He knew (*had ascertained*: *Attic*) the things which were, and which will be, and which had been. (*Say, the^{neut pl} being and the to be^{part} and being before^{prep.}*.)

EXAMPLES OF OTHER VERBS IN μ . ACTIVE VOICE.

Time alone manifests a just man.

The winds dissipate *the* clouds.

He gives *to* herdsmen^{dat} *the* babe to expose^{a 2}.

When giving, give nothing (*not-one^{neut}*) mean.

Truly they know your abominable disposition.

Consider^{a 1 m} (*Speculate-on*), what (*what-kind-of*) a tempest and inevitable extremity-of-evils is coming-upon you^{acc}, unless (*provided-not*) you obey^{a 1 pass subj}.

But go, leave *the* resplendent seat of *the* Goddess.

Do not ($\mu\eta$) stand^{dual} ($\xi\sigma\tau\eta\mu\iota$) thus grieving.

Not another wife (*woman*) would thus keep-alooof-from (*opt. with κε*) her husband^{gen} (*man*), who had come-back^{a 2 opt} (*arrived*) to-her (*oi*) after having-toiled-through (*a. l. nom. participle*) many evils.

Alas, alas, how (*how-that*), when (*with* $\alpha\nu$ *joined*) the Deity gives^{subj} good-things (*well*) to the bad^{dat}, they are insolent, as-if-they-were-to-be-fortunate (*fut. participle of εὔ πράσσω, preceded by ὥς*) always!

In-case a general arranges^{subj} (*places*) things^{art} rightly he is-fortunate.

It did not please^{impf} the magnanimous Ajax (*dative, as Gr. Ex.*

after *Placet in Latin*) to stand (ἑστημι) where *the* other sons (υἱς, ος,) of *the* Grecians were standing (*standing-off*).

It-is-right *that* he should swear *to it*.

Lycian Phœbus, be-willing^{a 1 opt} to fix (*place*) these *things* in *your* mind^{dat}.

The old-man rejoiced^{a 1} and answered^{imp} : O child (*offspring*), certainly *it is* good to give *the* due gifts *to the* immortals^{dat}.

I find some proposing *to the* wrestlers^{dat} a public contest, worthy of toil.

Thump, thump *your* head (κράρα *which is the accusative*), giving^{fem} beatings of *your* hand.

Holding^{fem} wild cubs of wolves in-their-arms, they were giving *them* white milk.

The maid-servants were bearing *them* and placing *them* out-of-doors.

Having placed-down^{a 2} *their* lances, all *the* slaves were putting (*casting*) *their* hands to (*towards*) *the* work^{acc}.

O wretched *woman*, how (*how-that*) has *the* Deity, who (*who-altogether*) is severe *to you*^{dat}, made^{a 1} (*placed*) *you* *the* most distressed of mortals !

This is *the* huge Ajax, *the* fence of *the* Greeks ; and Idomeneus stands^{pf} on-the-other-side as a God.

You have caused^{a 1} (*placed*) *to your* parents^{dat} unspeakable¹ lamentation and sadness.

Ajax, God has given^{a 1} *to you*^{dat} greatness and might.

You have not-yet given^{pf}, but will perhaps give retribution.

Wherefore have ye been standing^{a 2} thus stupid like (*like-as*) hinds ?

¹ Others read ἀπρόν, to be deprecated : Il. p. 37

They laid-down^{a 2} Patroclus; and *his* dear companions stood-around (*a. 2. in the shortened form*) lamenting.

The ships of the Syracusans having been put-in-disorder^{a 1} delivered-up^{a 2} the victory *to* the Athenians^{dat}.

O Jupiter, dwelling-in *the* splendid folds^{acc} of heaven, save^{a 1} us, and give^{a 2} reconciliation *to my* children^{dat}.

Since you dared^{impf} to do the *things which are* not ($\mu\eta$) honorable, suffer^{a 2} (*tolerate*) also the *things which are* not ($\mu\eta$) pleasant.

Heap-up^{a 1} a mound, and place-on^{a 2} *it* memorials *to me*^{dat}; and let *my* sister give (*a. 2. imperative*) *her* tears and *her* tresses *to my* sepulchre^{dat}.

Lay-down^{a 2 pl} the bows quietly (*quiet*^{nom}).

May *the* Gods give^{a 2 opt} you^{dat} and this guest *gifts* such-as^{neut} I wish.

May *the* Gods make^{a 2 opt} (*place: contracted form*) all these *things* vain.

O me^{dat}, which-way should I go^{a 2 subj} (*journey*)? where (*in-what-place*) should I stand^{a 2 subj}?

The master being indignant^{a 1 pass} delivered^{a 1} him *to* the tormentors^{dat}, until he should give-back^{a 2 subj} all which-was-owing (*the*^{neut} *being owed*) *to him*^{dat}.

Do not ($\mu\eta$) give^{a 2 subj pl} what-is (*the*) sacred *to* the dogs^{dat}, lest-at-any-time they tread you down^{a 1 subj}. (*Put "tread down" in one word.*)

Give^{a 2} me^{dat} whatever (*whichever: with κε*) gift *your* dear heart impels *you* to give^{a 2} me^{dat}.

Why (*How*) do you wish to make^{a 2} (*place*) *my* labor use-less?

Achilles having stood-up^{a 2} *thus* spoke-among^{impf} *the* war-loving Argives^{dat}.

I first^{sem} called^{a 1} you father, and you *called* me child;

and I first, having applied^{a 2} my body to your knees^{dat}, gave^{a 1} you sweet (*dear*) endearments, and (*to be joined to the verb*) in-turn-received^{a 1 m} them.

PASSIVE AND MIDDLE VOICES.

A good tree is not able to produce (*make*) bad (*wicked*) fruits, nor a corrupt tree to produce good (*fair*) fruits.

She lies fasting, yielding^{a 2} her body to sorrows^{dat}; and hears, *when* advised, as a rock or a swell-of-the-sea.

We are undone.

They lie dead near *together*, both *the* daughter and *her* old father.

See^{a 2 m} (*Behold*), there is a mat : lie-down *on it*.

I am not able (*opt. with àν*) to obliterate-from (*wipe-away-from*^{a 1 mid}) my mind^{gen} (*understanding*) your suffering.

You can (*opt. with àν*) not have all *things*.

Permit me to save^{a 1} Greece, if (*in-case*) we are able^{subj}.

Nothing is more delightful than *when* reviled to be able to bear *it*.

Not the *man* not (*μη*) acting-unjustly is a just man, but *the man* who (*whoever*) being able to act-unjustly does not (*μη*) will *it*.

She lacerates^{mid} her cheek, making (*placing*^{mid}) her nail bloody.

The multitude stood-round^{impf mid} weeping (*crying*).

I knew¹ (*was-familiar-with*^{impf}) the misfortunes and the death of Agamemnon.

Ulysses and *his* illustrious son laid-down^{a 2 mil dual} *their* arms within.

¹ Ἐπίστανται, though a compound word, takes the augment at the beginning. The meaning of the simple seems to have been so much altered that the compound almost became a distinct verb.

After they had dismissed^{a 2 mid} *their* desire of drink and of food, young-men crowned^{a 1 mid} (*crowned-over*) *the* bowls.

But do you put-on^{a 2} a kind (*propitious*) spirit.

Let each-man sharpen (*a. 1. mid. imperative*) well *his* spear (*wooden-spear*) and well prepare (*place : a. 2. mid. imperative*) *his* shield.

If you should give (*a. 2. opt. with κε*) him *to* me^{dat} to become^{a 2} *the* keeper of *my* stalls, he would make-for-himself (*place : a. 2. m. opt. with κε*) a large (*big*) thigh, although (*even*) drinking *only* whey.

Let us cast-off^{a 2 mid subj} the works of darkness^{art} and put-on (*get-into : a. 1. m. subj.*) the armour of light^{art}.

Why did you, if (*if-altogether*) you were-inclined^{a 1 p} to grant (*place : a. 2. m.*) a favor *to* this man^{dat}, kill^{a 1} the child?

Penelope, having placed^{a 2 m} *by* *them* a very-beautiful chair, was hearing *the* discourse of each.

Thus having said (*asserted : a. 2. m.*), Minerva touched^{a 1 mid} him, and dried-up^{a 1} his (*him^{dat}*) fair skin.

The *things* given (*pres. and perf.*).

EXAMPLES OF OTHER IRREGULAR VERBS.

Willing, willing I have sinned^{a 2}; I will not deny *it*.

When (*At-the-time-when*) it became^{a 2} dusk, raised-dust appeared^{a 2 p} as (*just-as*) a white cloud.

Become a friend slowly; but, having become^{a 2} *one*, endeavour to persevere *in being so*: for *it* is equally shameful to have no-one a friend and to change-one-after-the-other many companions.

Every-one, who-has-cultivated (*having cultivated^{a 1}*) good-qualities, is ashamed to become^{a 2} bad.

Have you indeed come^{pf pass} (*come-from*) to inspect^{fut part} my *bad* fortunes?

Come-on, take^{a 2} your sword.

Think (*Seem*) to do all *things* as if you are to escape-the-observation-of^{fut part} no-one (*none*): for-indeed, though (*àv with a. 1. subjunctive*) you hide *anything* at-the-moment, you will be discovered^{fut 1 pass} afterwards.

They had escaped-the-observation-of^{plup mid} each-other.

Learn^{a 2} all *these things* summarily.

I will tell (*say*) you^{dat} clearly every *thing* that (*whatever*) you request to learn^{a 2}.

I, the miserable, have suffered^{pf mid} *things* grateful to my enemies^{dat}.

I suffer and have suffered^{pf mid} and yet shall suffer^{mid}.

Ye shall learn-by-enquiry whatever ye wish-further, although I am ashamed *while I am* speaking^{sem}.

O sister (*fellow-born*) dearest to me^{dat}, I am-incredulous, having been informed-of^{a 2 m} *things* wonderful to me^{dat}.

Having learnt-by-enquiry^{pf pass} *these things*, I have arrived^{a 2} hither.

I have arrived (*pf. mid. with Attic reduplication*) to signify^{fut, part} *these (such) things* to you.

The days shall arrive, when (*with àv joined*) the bridegroom shall be taken-away^{a 1 subj}.

The servants shall bring gifts to you^{dat}.

One brought^{a 1} one gift and another another. (*Say, Another brought another gift*).

Bring^{a 2} my dress to me^{dat} as-quickly-as-possible.

After-that she ran^{a 2} directly, and kissed^{a 1} his head (*pate*), and (*as-well-as*) addressed^{i pf} him.

The ships quickly ran-through^{a 2} the paths of-the-fish (*fishy*).

Hecuba caused (*produced*^{a 2}) the beginnings of these (*the*) evils, *by* having produced^{a 2 nom} Paris.

He professed^{a 2} to be a teacher.

Ye cannot find (*a. 2. opt. with ἄν*) any other *man* more wretched (*trist*).

SECOND PART.

GOVERNMENT OF THE PREPOSITIONS.

Observe that, in this Part of the work, the particular Greek Preposition, which is the subject of each section, is to be used in translating the English Preposition in each sentence where only ONE Preposition occurs. When more than one are found, the reader will not be left in doubt where he is to use the Greek Preposition which stands at the head of the section.

Ἀμφι,

Radical meaning, About.

GENITIVE.

They dwell about the city (*Ionic*).

I abominate (*reject*) the vision which I have seen^{a 2} (*beheld*) concerning my dear daughter.

As when a lion and a boar fight^{dual} about a small fountain.

I beseech you on-account-of (*or by*) Phœbus.

DATIVE.

I recognise^{a 2} him well ; for he has a broad shield about *his* shoulders.

I have feared^{st mid} about your fortunes.

My (*Me^{dat}*) heart is tormented about *the* warlike Ulysses (*Ionic*).

A bird sitting about *the* high (*high-leaved*) boughs of an oak or fir. . . .

ACCUSATIVE.

They sit about *the* solemn water of Pirené.

To be cast-outst amid *the* sand. (*Ἀμφὶ* means here, so that *the sand surrounds the body*).

She spread (*a. 1. m. : the σ rejected*) her white arms^{dual} around her dear son.

Those (*The*) about Priam. (*That is, Priam and his attendants.*)

The *things* concerning the war.

That day^{acc} (*art.*), and the entire following night, they were engaged^{impst} about these *things*.

Of the allies died^{a 3} (*died-off*) about 13,000 (*the ten-thousand and three-thousand*).

Being (*Having become^{a 2 m}*) about sixteen^{art} years old.

About (*or towards*) dusk.

Being-distant about thirty^{art} stadia. (*That is, 3 $\frac{3}{4}$ miles.*)

Ἀνὰ,

Radical meaning, Up or Upon.

DATIVE.¹

They found^{a 2} *the* loud-voiced son-of-Saturn sitting upon the-top-of-Gargarus (*the highest Gargarus*).

¹ "Ἀνὰ governs a DATIVE only in the Ionic and Doric poets." Matthiæ.

The assembly of the expedition of the Greeks (Hellenes) will come in (i. e. on) ships.

ACCUSATIVE.

Having lifted^{a 1} *them* on-high, he placed^{a 1} *them* on a tamarisk.

Weariness takes-hold-of him, creeping-upon (*or over ; or along ; or through*) *the fertile-soil of the vineyard.*

He went^{a 2} (*journeyed*) through (*av*) *the battle and through the din of spears.*

Revolving these *things* in *your* mind (*understanding*).

Throughout this-war (*the war this*).

Through all *the* night (*duskiness*).

Every day. (*Prefix the Preposition.*)

In-process-of time.

Up (*or against*) *the* river.

They have in (*or on*) *their* mouth the oracles of God^{art}.

To capture^{a 2} *the* city (*through or*) by force.

Having rode^{a 1} *his (the)* horse with *all his* might (*force*), he was present^{impf}.

I will unveil the hidden^{pf} (*hidden-in*) magic (*Say, the magic the hidden*) up-to (*or by, through ; or in just proportion to*) *the word of truth*^{art}.

In part to be employed in the^{dat} *things* concerning (*around*) *the* city^{acc}, and *in part to be employed in the things* concerning-himself.

And now I am ready to send-away^{a 1} *the* army, and to inhabit^{pr} my^{ar} house, having taken^{a 2} *it* by turn, and to give-it-back^{a 2} to him^{dat} for-an-equal-space-of-time.

And they fell-on^{a 2} *the* grass, rows-by-rows (*rows*^{nom} *rows*^{nom}), by hundreds and by fifties.

written in pre-ription Of cinnamon and nard one ounce of each. (*Express "of each" by avà ; and put "one ounce" in the accusative, preceded by this avà.*)

He orders the soldiers to go-out *five* by five.

Dying (*Ending*) he bequeathed^{a 2} to the Romans^{dat} five and twenty drachmas each. (*Say, avà five and twenty drachmas ; omitting "each."*)

Αντί,

Radical meaning, In front of, In the face of.

GENITIVE only.

One thing held against the other (*one*).

Hector went (*a. l. m. of εἴμι*) against the glorious Ajax.

The man, whom (*with τε*) Jupiter loves^{a 1 subj}, is before (*i. e. is superior to*) many people^{pl}.

To exchange^{a 1 m} a mortal body for immortal glory. (*Say, immortal glory for a mortal body.*)

I would choose (*place : κἄν with present opt. middle*) one good man before all bad men.

Favor for favor. On-account-of these things.

We all-together entreat you in-behalf-of these children.

I shall reign instead-of him.

Peace instead-of war.

Απὸ,

Radical meaning, From, so as to proceed from.

GENITIVE only.

An ox from Pieria.

He leapt ^{plup pass} (no augment) from his horses to-the-ground.

Five-miles (forty stadia^{gen}) from the sea^{gen}. (In this passage "from" is to be placed, not before "sea," but before "stadia.")

To fight on-horse-back (from horses.)

To have done dinner. (Say, Γενέσθαι from dinner.)

The third day^{dat} after the sea-fight.

How have I received^{a 1 m} (received-into) you differently from my expectations?

You will be (Attic) more removed from my (me^{dat}) goodwill. (That is, You will be more an object of dislike to me.)

Far from the mark.

To drink beginning-with (from) the day.

The Stoics. (Say, The^{pl} from the porch.)

On the mother's side. (Say, The^{neut pl} from the mother.)

He killed^{impf} (put-to-death) them by a silver bow.

Round as by a turner's-wheel.

I admired^{impf} Hermogenes^{art} on-account-of his (the) philosophy.

To live on plunder.

Your opinion. (Say, The^{neut} from you.)

Envy proceeding from the chief men.

From a love of justice.

From no crafty intention.

Openly. (Say, "From the open," in the neuter.)

Having-their-own-laws according-to the alliance.

To be appointed archons^{acc} by-means-of beans.

A constitution in which the governors are chosen according-to their incomes (circumstances).

The fear caused by the enemy^{pl}.

They affirm *that* these women were stoned-to-death^{a 1 in} by the men-of-the-adverse-party.

Διά,

Radical meaning, Through, so as to separate.

GENITIVE.

If the^{fem} straight lines AG, DB, pass (go) through the centre.

To proceed through a hostile country. (Put "hostile" in the feminine; γῆς being understood.)

He was lying extended^{a 1 m} among the cattle; eating human flesh (pieces-of-meat: contracted) and drinking pure milk.

He ordered^{a 1} (arranged) Tarquin to govern them for life.

He witnessed^{a 1} this to the end.

Throughout the day.

The pleasures which-arise (the) through the medium of the body.

As (As-altogether) through the disobedience of one^{art} man the many were made^{a 1} (appointed) sinners; so (thus) also through the obedience of one^{art} the many shall be made^{ful 1} (appointed) just.

We figured^{impf} to ourselves^{dat} ten-thousand other fears in vain. (Express "in vain" by διά with the fem. of κενός, ἰππονοίας or some such word being understood.)

To hold a knife in the hand.

To have in hand the^{neut} interests of the allies.

To see (mark) with the eyes.

They bear it in memory.

You held^{a 2 1} him in honor and admiration.

I had^{a2} in expectation this end^{art} of life^{art}.

I will teach *you* how the territory may be^{a2 opt in} (*become*) in security.

It is (*add "in"*) my (*me^{dat}*) wish.

You held^{a2} this in fault.

The army lamented (*took^{a2} in pity*) the thing.

The council, having learnt^{a2} this, were-ashamed-at-it. (*Say, took^{a2} the thing to shame.*)

Being angry with the Lacedæmonians. (*Say, Holding^{pl} the Lacedæmonians in anger.*)

The other Ionians went (*came-from: Ion. plup. pass.*) to war (*battle*) with Harpagus^{dat}.

I am in fear. (*Say, I arrive through fear.*)

Quickly. (*Say, Through quickness.*)

Quickly. (*Put διά with gen. plur. neut. of ταχύς, εἶα, ὅ.*)

Very shortly. (*Put διά with gen. plur. of βραχύτατος.*)

Villages at-a-great-distance-from-each-other. (*Put διά with the gen. neut. of πολύς. Διά, from expressing separation, expresses distance.*)

To be within a little of.

At-the-distance-of (*Through*) five stadia.

After a long time. After the eleventh year.

Every third year. (*Express "every" by διά.*)

Every fifth year. (*Express "every" by διά, putting "fifth year" in the plural.*)

Pre-eminently-above others.

ACCUSATIVE.

Neither was the king able^{impf} to speak through ill-health^{art}.

For we have neither shoes through the brazier, nor armour through the cobbler.

He was respected^{plup} for *his* fidelity.

Seven cities contended^{impf} for *the* birth-place (*root*) of Homer.

They resolved^{a 1 m} to throw^{a 2} (*thrown-in*) Miltiades into (*εις*) the pit^{acc}; and, had-it-not-been for the president-of-the-senate, he would have fallen-in. (*Express "would have" by αὐ with a. 2. indic.*)

The Peloponnesians expected^{impf} (*seemed*) to seize (*to have seized-down-upon* : *a. 2. with αὐ*) every-thing (*all^{neut pl}*) without, had-it-not-been for the delay of that *man*.

ΕΙς, Ες :

Radical meaning, Unto, To.

ACCUSATIVE only.

Mother, reflecting well and *yet* not reflecting, I have come (*come-from^{a 2 m}*) to hostile men.

We are-come to a distant plain, to an uninhabited desert.

Having turned-themselves^{a 1 m} to dancing and *to the* charming song, they were being delighted.

I entered^{a 2} into *the house* of Dionysius the grammarian. (*Thus we say, to St. Paul's.*)

He flung^{a 2} a sharp dart at us.

To descend into a town.

Achilles sold^{impf} (*vended*) my other sons into Samos and *the* inhospitable Lemnos.

To be present at Sardis (*Ionic*). (*Ελθών is understood.*)

To appear^{a 2 p} at Proconnēsus.

To entreat (*Add εις*) any-one.

We are (*lie*) in *this* necessity. (*Ελθόντες is understood.*)

As-soon-as he had sat-down^{impf} on his (*the*) paternal throne.

The suppliants, sitting-down at the temple-of-Juno, were asking-for these *things*.

When we were contending^{acc} around (*round*) the city^{acc} of Troy^{acc}, he did not remain^{impf} (*i. εἰ ἐλθὼν*) in the crowd of men, but ran-before^{impf}, and put-to-death^{impf} many men.

They were consulting-about^{mid} forsaking^{a 2 inf} the city for the heights of Eubœa^{art}.

Our (*The*) fathers have displayed^{a 1 m} before all men many-good (*many and fair*) deed.

The marriage (*bed*) of Clytemnestra renowned among the Greeks. . . .

I was^{pf} (*sprang-up*) a happy man in-other-respects except in-regard-to *my* daughters.

The blood shed^{pr} (*the poured-out*) for the remission of sins.

To praise any-one for any *thing*.

To be first^{acc} in all *things*.

The *thing* came^{a 2 m} (*became*) to such-a-pass this day^{ar} (*acc.*). (*That is, Such was the progress of affairs this day.*)

Oppressed^{a 1 pl} to the last^{neut} degree.

With (*properly, up to*) all accuracy.

Walls made-firm^{a 1} in the securest^{neut} manner. (*Properly, up to the securest point.*)

You have spoken^{a 1} (*remarked*) well (*to fair^{neut}*).

You come in-good-time. To the third day.

Up-to my-time (*me*).

Resisting^{a 2} manfully as-long-as it-was-possible, at-last they were all destroyed^{a 2}.

How-long (*Unto what^{neut}*) will you yet permit^{pl} the people to be killed?

Until (*Unto which^{neut}*) he died^{a 1} (*ended*).

We were sitting feasting-on very-large pieces-of-meat (*contracted*) and delightful wine to the setting^{a 2} sun.

Toward evening.

For ever.

I will give you^{dat} a goat, which-has-brought-forth-twins, to milk^{a 1} thrice (*up-to-thrice*).

They seized-on^{a 2} *the* triremes and destroyed^{a 1} in-all (*the all*) up-to two-hundred.

Very-fine bulls were led^{impf} to be sacrificed to Jove^{art} (*dat.*) by fours.

Εκ before a consonant; Εξ before a vowel:

Radical meaning, Out of or from.

GENITIVE only.

Stones out-of which they make statues^{art}. . . .

A grim brightness was beaming from *his* eyes.

To choose-out the strongest *men* from the citizens.

To fly out-of the city.

Ajax was conveying (*leading*) ships from Salamis.

To carry (*bear*) phials from the girdles. (*That is, suspended from the girdles.*)

To hang^{a 1} any-one by the foot.

To lay-hold-of a horse by the tail.

To have done sacrificing. (*To spring^{a 2 m} from the sacrifice.*)

To go-to-war (*war*) after peace, and to agree^{a 2} again after war.

After the sea-fight.

We-received the report some-time-ago.

Of old. (*From ancient, χρόνον being understood.*)

Shut-out^{sc} by land and by sea.

With all one's (*the*) mind.

Unexpectedly. (*From the unlooked-for^{rl}.*)

Justly. (*From the just^{pl}.*)

It is-necessary that he should give^{a 2} his blood as a libation^{pl} to the earth^{dat} on-account-of (*from*) the ancient resentment^{pl} of Mars. (*Omit "that;" &c.*)

For these reasons he was detested.

In-consequence-of the vision.

Does not the old-man live (*is*)? Yes; having prospered-abundantly^{a 1} by-the-aid-of (*from*) the Gods.

The things spoken^{a 1} by Alexander.

The walls built by the Greeks.

The things performed^{pl} at-my-suggestion (*from me*).

Of-his-own-accord. (*From himself.*)

Myself-and-two-others. (*From third^{pl}.*)

Εν :

Radical meaning, In.

DATIVE only.

There is in your (*you^{dat}*) breast^{pl} a certain inflexible mind.

There is a great (*much*) army in the park.

They abode^{impf}, like (*so-as*) ants, in the sunless recesses of caves.

In (*or at*) Carthage.

Near Lacedæmon.

At this time^{ort}.

At which time.

To be in fear.

To be in a rage.

It-is-his-pleasure, (*It is in pleasure him^{dat}*) that an expedition (*driving-of-an-army*) should march^{a 2 m inf} (*spring*) against (*upon*) Greece^{acc} (*art.*).

I am-ashamed (*have in shame^{pl}*) to embrace your knee.

To blame (*have in blame^{pl}*) any-one.

To esteem-equally (*make^{mid} in an equal^{masc}*; τρόπος, "manner," being understood).

To make-light-of (*make^{mid} in a light^{masc}*).

Judging^{pl} it all-the-same (*in an equal^{masc}*) to worship or-not. (*Put "and" before "to worship."*)

To combat *equipped* with small-bucklers and javelins and bows.

Oh-that (*If*) I might be^{opt pr} always *adorned* with garlands.

It is now in your-power (*you*) either to enslave^{a 1} (*enthrall*) Athens or to free^{a 1} it.

The-whole (*Whole the*) matter *rests* with Triballus^{art}.

As-far-as-regards (*In*) me (*i. e., my opinion*).

Ye know by many other (*other many*) letters the *things* before done^{a 1 p}.

To drink from horn cups.

It is better to dwell among good citizens than bad (*wicked*).

There are shady resting-places among the high trees

Among (*or before*) such (*so-great*) witnesses.

All sick (*in sickness*).

He had-gone^{plup mid} through (*διὰ*) the Assyrian territory^{gen}, having on *his* left^{fem} the mountains of *the* Sogdiani, and on *his* right^{fem} the Tigris.

Polycrates the Samian was *much engaged* in-the-study-of (*in*) *the* Muses.

He is not in-his-right-mind (*in* [*i. e. the house*] of *himself*).

If you^{pl} had seen^{a 1 m} (*viewed-steadily*) *the* tragedians in *the festivals* of Bacchus. . . .

I struck^{tmvf} you with justice (*right*).

With (*or in*) haste.

To take^{a 2} Syria by-way-of (*in*) dowry.

Επι,

Radical meaning, Close upon.

GENITIVE.

The women bear burdens^{art} on their (*the*) shoulders.A broad-leaved olive at *the* head (*highest part*) of *the* harbourStanding^{pl} (*perf. poët.*) near the doors (*Ionic*).To stay^{a 1} by the river.To swear by the entrails. (*That is, To stand near and swear.*)

To sail towards Samos.

The-way (*Way the*) leading (*carrying*) to Caria.To go (*go-on*) the^{acc fem} way leading to Cilicia.

Before witnesses.

In-the-time-of Cecrops.

In-time-of peace.

Speaking about the fair boy.

To have *one's* name after any-one.After me. (*I. e. following my example.*)I can-not conjecture^{a 2} on-what-account. . . .Having alone of *all the* Lacedæmonians always this arrangement-in-battle^{art} peculiar-to (*upon*) themselves. . . .They live (*inhabit*) in-a-manner-peculiar-to (*upon*) themselves. (*I. e. They have a particular form of government.*)Looking-forward-to that-which-concerned (*the^{neut} upon*) themselves merely. . . .Those-who-are-appointed (*The*) to-the-charge-of (*over*) affairs^{art}. . . .Private-secretaries. (*The over the letters.*)To stand^{a 2} four-deep (*upon four*).The descent was by one *at a time*.

DATIVE.

In-our-power. (*Upon us.*)

To be under-the-direction-or-guidance-of soothsayers.

To do any *thing* under-the-direction-of any-one.

Woman is-by-nature (*springs-up^{a 2}*) prone to tears.

As-far-as-depends-on (*The^{neut} upon*) me.

Megacles^{art} sent-a-herald^{impf} to Pisistratus^{dat} to enquire whether he would choose^{opt pr} (*be-inclined*) to have his (*him^{dat}*) daughter^{art} as a wife, on-condition-of-obtaining (*upon*) the sovereignty.

Who will perfect (*κεν with a. 1. opt. Æolic*) this work for me^{dat} on-the-condition-of (*upon*) a great present? There shall be for him^{dat} a sufficient reward: for I will give him a carriage and two horses having-large-necks.

For how-much would you? (*Express "would" by αὐ with opt. of βούλομαι.*)

You have given^{pf} a-large-sum (*much money*) to Protagoras^{dat} for-teaching-you (*upon*) wisdom.

You succoured^{a 1} us, coming from (*απὸ*) inhabited^{pres} cities^{art}, and in-order-that-you-might (*upon the^{neut}: with infin.*) live-in them for-the-future.

Lest any robbers should appear^{a 2 p subj} to you^{dat pl} with-a-view-to-do-you (*upon*) hurt.

You did not learn^{a 2} this^{fem} science in-order-to-exercise-it-as (*upon*) a profession, but with-a-view-to (*upon*) instruction, as becomes the private-citizen and the liberal man.

To lead any-one to execution.

Would it not be (*opt. with αὐ*) great (*much*) ignorance and infatuation to use to-the-purpose-of (*upon*) mischief the^{dat} things which were made^{pf pass part} for-the-purpose-of (*upon*) utility?

Ambition has entered^{a 2} into (εἰς) many houses and fortunate cities, and has departed^{a 2} to *the* destruction of those-who-entertained (*of the^{pl} using*) her: After whom you are mad. (*Attic. Make "and has departed" one word.*)

I-for-my-part particularly admirest Homer for epic-poetry, *the* son-of-Melanippus for dithyrambic-poetry, Sophocles for tragedy, Polyclitus for statuary, Zeuxis for painting.

To pride-oneself upon any *thing*.

They seize-on Peripolium which was by the river.

To end-life^{a 1} having (*with*) children.

Having (*With*) a daughter bereft-of-her-mother, *a daughter* whose (*whom^{dat}*) name was Phronime; having (*with*) her, he married^{a 1} another wife (*woman*).

To drink with one's (*the*) food (*meat*).

To sing over one's (*the*) cup (*drinking-cup*).

He promised^{a 2} to givest *him* his (*of himself*) sister, and money (*riches*) with her.

To sit (*rest*) and-weep (*with tears*).

Do not (μή) passst into (εἰς) *the* recess of *the* temple (*houses*) without-having-sacrificed-sheep (*upon unsacrificed cattle*).

The friends, who-are (*the being*) not (μή) friends in calamities^{art}, possess *the* name, but not *the* reality of friendship.

He stood-up^{a 2} immediately after him.

Besides these *things*. (*That is, Moreover.*)

Holding^{acc} a vessel on her (*the*) head.

Pear ripens on (*or after*) pear, apple on apple, grape on grape, and fig on fig.

Pericles, the son of Xanthippus, was chosen^{a 1} to utter *a funeral oration* over these men.

A stone lion stoodst over Leonidas (*i. e. over his grave*).

The *persons* appointed-to-the-charge-of (*over*) the engines.
 He sent^{a 1} him as-commander-of (*over*) the army.

ACCUSATIVE.

To mount on a horse.

The crocus-vested Aurora diffused-herself (*was diffused*^{impr})
 over all *the* land (*αῖα*).

Now I have arrived^{a 2} here, sailing over *the* wine-colored
 sea to strange men.

And farewell; I proceed, as you see (*mark*), to *the* deed.

To go (*go-on*) to a hunt.

To go to a show.

To go for water.

We are present for this very^{neut} purpose that-we-may (*ὥς*
with part. fut. dual) exhibit and teach.

With-regard-to (*The*^{neut} upon: *in one word*) this girl^{art}.

O daughter, you-must-not-tell this to (*or among*) the
 mob.

Having finished^{a 1} these *things*, Cræsus^{art} sent-off^{impr} to
 (εἰς) Delphi two great goblets, gold^{sing} and silver^{sing}. The
 gold *one* lay^{impr} on *the* right^{pl neut} to *one* entering^{a 2 dat} (*going-*
into) into (εἰς) the temple. (*Put this sentence in the Ionic*
form.)

For a time. (*That is, For some time.*)

For two days.

For five-miles (*forty stadia*).

The land is fruitful; and, when (*if-consequently*) it yields-
 fruit^{subj} most-fruitfully, it yields (*brings-out*) about a-hun-
 dred-fold^{neut pl}



Karà,

Radical meaning, Down or Towards in a direction down.

GENITIVE.¹

Phœbus Apollo went^{a 2} (*journeyed*) down-from *the* tops of Olympus, holding a bow and a quiver covered-on-every-side.

Agamemnon rose-up^{impf} weeping (*pouring-tears*) as (*so-as*) a spring having-black-water, which pours *its* dark water down-from a lofty rock.

To pour (*give*) water^{gen} upon *the* hand.

To make-a-descent^{a 2} under *the* earth.

Archers shooting at a mark.

To hit on *the* temple.

That (*To-the-end-that*), coming^{a 2 m} (*becoming*) on *the* rear of the enemy^{pl}, they might attack^{a 2 subj} them^{dat}.

To introduce a decree against a city.

The punishment *denounced* against traitors (*the^{re} betraying*).

There was much praise *given* to the city. (*Properly, cast DOWN on it.*)

Which was the greatest praise (*encomium*) as-regarded you^{pl}.

If (*If-altogether*) you seek any one *thing* which-applies-to (*according-to*) all. . . .

To descend down a ladder.

The churches had peace through all (*whole*) Judea^{ari}.

Through all his (*the*) life (*duration*).

¹ "Karà is joined with the DATIVE very seldom, and only by the poets," Viger. "Karà is never joined with the DATIVE. The observation of Viger was founded on passages ill explained." Hermann.

To vow a thousand he-goats. (*Put kara after "to vow."*)
 To swear^{a 1} by unspotted victims.

ACCUSATIVE.

After-that they sat^{impf} (*without augment*) down-on couches and chairs in-order.

Now take (*seize-on*^{a 2 m}) a repast down-in (*or along*) the camp.

To lie *down* towards the west.

The Phœnicians were drawn-up (*Ionic plup. pass.*) right-against the Athenians; and the Ionians right-against the Lacedæmonians.

Whose (*Of whom*) renown is extensive through Greece and the-middle-of-Argos (*middle Argos*).

On the voyage.

The wrath (*fury*) of Talthybius was rekindled^{a 1} during the war of the Peloponnesians and Athenians, as the Lacedæmonians say.

During the former war they perpetually struggled^{impf} (*without augment or contraction*) unsuccessfully; but in (*down-in*) the time about (*according-to*) Cræsus they had already become^{plup mid} superior in the war^{dat}.

Our-contemporaries. (*The^{pl} according-to us.*)

The third from (*από*) Cadmus, and contemporary-with (*according-to*) Labdacus.

From that Bacchus^{dat} who-is-said (*the being said*) to have sprung^{a 2} from (*εκ*) Semele the daughter of Cadmus down-to (*ες*) my-time (*me*), there are (*is*) about (*according-to*) 1600 (*six-hundred and thousand*) years-at-the-most.

To travel by land and by sea.

To be governed by (*or with*) force.

In (*or by*) turn.

With propriety.

The virgins came (*were-present*) with clamor^{dat} and weeping to their (*the*) fathers, who wept-in-turn^{impf} seeing (*marking* : *Ionic*) their (*the*) children ill-used^{sf}.

Through (*διὰ*) this plain^{gen} the-Hyllus-and-other-rivers (*rivers and others and Hyllus*) flowing burst-together into (*εἰς*) the greatest river of the country, called Hermus ; which, flowing from (*ἐξ*) a mountain sacred to Dindymene^{gen}, disembogues into (*εἰς*) the sea near (*down-in*) the city Phocæa. (*Put δὲ after "called."*)

The strangers and the-rest-of-the-company (*the other company*) were come^{impf} to (*or for the* spectacle.

For what^{neut} purpose have you come^{a 2} ?

For this very thing I do not admire (*wonder-at*) Polus.

I will explain (*Attic*) what (*this which*) ye ask, on what (*what-any*) account he ill-treats me.

Having sailed^{a 1 pi acc} in-order-to-collect (*down-to*) booty.

A few of them chose-to-remain-idle-in-the-battle^{impf} (*no augment*) in-obedience-to (*according-to*) the commands of Themistocles ; but the greater-part chose not to do so.

According-to Pindar. (*That is, As Pindar says. Used in quotations.*)

I-for-my-part have so-greatly longed^{sf} to hear^{a 1} you, that (*so-as*), if (*ἀν*) you were-to-make (*pr. subj. mid.*) on-foot the tour to-Megara, and, as-Herodicus-did, (*according-to Herodicus*) having got-to^{a 2} the wall^{dat} should come-back^{a 2} again, I would not (*οὐ μὴ*) leave (*leave-by* : *a. 1. pass. subj.*) you^{gen} (*or, be left by you*).

You will find your father and mother to be very-different-people-from (*not according-to*) Mithradates.

I am not a rhetorician after-their-fashion (*according-to them*).

Xenophon^{art} outdid (*surpassed*^{sf}) the simplicity of Plato

in his-own-peculiar-simplicity (*simplicity^{dat} the according-to himself*).

The Aradians were governed-by-kings^{impf} in-a-manner-peculiar-to (*according-to*) themselves.

Men (*The*) of-our-station-or-character (*according-to us*).

If I seem to-any-one to speak weightier (*contracted form*) words than what-accords-with (*according-to*) myself (*i. e. my person, character, or custom*).

They are wise *with* some greater (*contracted form*) wisdom^{acc} than what-accords-with (*according-to*) man.

Having sinned^{a 2} against (*towards*) himself, he has punished^{pf pass} himself^{acc} more than his-sin-deserves (*according-to the sin*).

The tendencies which-are-peculiar-to-or-which-belong-to (*according-to*) the body.

He is fair as-regards (*according-to*) the body, but is on-the-contrary ugly as-regards (*according-to*) the mind.

An attendant (*minister*) places-by (*lays-by : Poët.*) him^{dat} meat (*eating*) and drink, whenever (*whensoever*) fatigue invades^{a 2 subj} him in *his* limbs.

The Lacedæmonians, fighting (*Ionic*) indeed *one* by ¹ *one*, are inferior *to* no (*not-even-one^{pl}*) men^{gen}; but, *when* in-a-body, *are the* bravest of all men.

Seven-at-a-time. (*By seven.*)

The Coreyreens, making-the-attack badly and with-few-ships-at-a-time (*by few^{sem}*). . .

Every month : every day. (*Express "every" by κατά.*)

Village-by-village. (*By villages.*)

City-by-city. (*By cities.*)

¹ Κατά is here used like Per in Latin : the meaning of which word κατά bears in some of the preceding sentences.

Μετὰ,

Radical meaning, Close with.

GENITIVE.

(*Put this sentence in the Doric form.*) O Health, eldest^{sem} (or most venerable) of the happy-Gods, may I abide^{opt} with thee the remainder^{acc} of my life. For, if there is any grace (beauty) either of wealth, or of children (offspring^{pl}), or of empire, or if there is given any other delight to men^{dat} from-the-Gods, with thee, blessed Health, it has flourished^{pr mid}, and with thee the spring of the Graces shines.

In (εἰ) no (not) long (much) time the disease (illness) descended^{impf} into (εἰς) the heart with a violent^{masc} cough.

They became-superior-to^{a 2} their (the) enemies^{gen} through craft and art.

They do not lie unhonored in oblivion.

On (In) that occasion^{art}, when the Barbarian was bringing slavery on (bringing-on slavery) all^{dat} persons, these were on-his-side (with him).

DATIVE.¹

The eagles^{dual} were flying^{pl}, along-with the blasts of the wind.

I, wretched^{art} (unable-to-stand) woman, was queen among the Idæan women^{dat} and conspicuous among the virgins.

I now sit in your^{pl} place-of-assembly, desirous of return, praying both the King and all the people.

Two generations of articulately-speaking men had perished (had been consumed: Ionic) already in-Nestor's-time, and he was reigning (ἀνάσσω) among men-of-the-third-generation.

¹ "Μετὰ is found with a DATIVE in poetry only." Valpy, Gr. Gr.

I will eat *him* last^{acc} (*remotest*) after his associates.

Apollo killed *impf* (*utterly-slew*) *the* pilot of Menelaus, *as he was* holding^{acc} *the* rudder of *the* running (*going-fast*) ship (*Ionic*) between *his* hands.

He was weaving another device in *his* mind (*intellects*).

ACCUSATIVE.

There a monstrous man dwelt-within^{impf} who fed^{impf} *his* cattle alone afar-off; nor did he hold-any-intercourse^{impf} with others, but being apart-from *others* was-skilled-in (*had ascertained: Attic*) unlawful^{neut} *practices*.

Thus (*The^{dat neut}*) assuredly (*at-least*) Neptune, even though (*if*) he wishes (*is-inclined*) much otherwise, would suddenly change (*upset: a. 1. opt. Æolic with κε*) *his* mind so-as-to-be-in-unison-with (*close-with*) your and *with* my sentiments (*heart*).

The schemes, which^{neut} Themistocles^{art} had^{opt impf} in hand^{pl}, *he was* able also to manage^{a 1}; and he was-not-wanting-in (*had not been estranged*) judging^{a 1 inf} aptly in *matters* in which^{gen} he was^{opt impf} previously inexperienced.

Whom I love most next-to you.

A city^{acc} the richest in (*εῖς*) Asia^{art} next-to Babylon.

Sailing after (*or, in search of*) brass.

Go (*Arrive^{a 2}*) after *the* Trojans and *the* Greeks.

Having sent^{a 1 gen} for a carriage (*horse vehicle*).

As when some stable-horse, having burst^{a 1} *its* bond, holds *its* head (*pate*) on-high, and *its* knees (*Poët.*) bear^{sing} it easily to *the* usual-abodes and to *the* pasture of *the* mares.

The women tell the thing at-night to-their-husbands, and on (*or with*) *the* next day the rumor went^{impf} (*progressed*) through (*διὰ*) *the* city^{gen}.

Neither (*Not-and*) is he able to sleep by-night, nor (*not-and*) remain by day where he is (*subj. with ἀν*).

On *the* third day.

Night^{acc} and day. (*Put μετὰ before "day."*)

Παρά,

Radical meaning, Along side of, or By the side of.

GENITIVE.

O Bacchus (Βακχεὺς, ἕως), dwelling-in Thebes^{acc} *the* mother-city of *the* Bacchanals by-the-side-of *the* damp (*wet*) streams of Ismenus.

Having drawn-out^{a 1 m} a knife from-beside *his* thigh. . . .

To go (*proceed*) from-beside any-one.

The deserters (*having deserted*^{a 1}) from-beside the king.

To report from the council.

Messengers (*The*) sent from you.

For there is no-one so (*thus*) supine who (*whoever*) would choose (*receive*: a. 1. m. opt. with ἀν) to accept (*accept-from*^{a 2}) this power (*the power this*) from his (*the*) ancestors.

I paid^{a 1} with-my-own-money (*from me*).

Of themselves. (*That is, Voluntarily.*)

DATIVE.

To (δε *subjoined to the substantive*) *the* place-of-assembly^{acc} of *the* Phæacians which had been built (*fabricated*) along-side-of *their* ships.

The boys do not eat (*feed-on*) beside *their* mother, but beside *their* (*the*) teacher.

O child, what are you babbling? You must not (οὐ μὴ) dawl-out^{a 1 subj} these *things* among *the* rabble.

No-one of *the* Persians, either (*not-and*) of those-who-were-born afterwards or (*not-and*) of those-who-were-born (*the*) before, exceeded-Zopyrus-in-beneficence (*surpassed*^{a 2 m} *beneficent-conduct of Zopyrus*) except (*unless-it-be*¹) Cyrus^{nom} alone, in-the-judgment-of-Darius (*by-the-side-of Darius judge*).

He said^{a 2} (*asserted*) that those, whom he had ordered^{a 1}, must (χρῆναι) go (*go-on*^{inf}) to Tissaphernes. (*Properly, along side of Tissaphernes.*)

ACCUSATIVE.

He walked^{a 2} pensive by-the-side-of *the* shore of *the* much-resounding sea.

One man shall-stand^{fut mid} along-side-of another man armed-with-a-sword^{nom}.

When (ἤμος) *the* sun set^{a 2} and darkness (*obscurity*) came, they-laid-themselves-down² by *the* cables of *the* ship (*Ion.*).

They led Psammenitus to Cambyses. (*I. e. by his side.*)

The *two* went^{dual impf} back towards *the* ships of *the* Greeks.

The affairs of the Greeks came (*became*^{pf mia}) to this^{neut} *pass*.

Syracuse^{art} came to so-great^{neut} a *pitch* of danger.

At the very moment of the commission of the acts of injustice. (*Say, By-the-side-of very*^{acc pl} *the acts-of-injustice*).

At dinner^{art}.

On the journey.

Fearlessness^{art} in-the-midst-of disasters^{art}.

Through his (*the*) whole life.

¹ The origin of ὅτι μὴ in this phrase will be clear from this sentence: "There was nothing but love in the letter." "Ὅτι (i. e. ὅ, τι from ὁστis) μὴ ἔπος, "but love," will mean properly, *which was not love*.

Let us consider (*speculate-on* : *a. l. m. subj.*) Miltiades^{art}, examining *him* along-side-of Lycurgus^{art}.

Considering (*Marking*) the institutions of those as-compared-with (*by-the-side-of*) the *institutions* of the others.

He thought^{impf} (*regarded*) no-one adequate *to the task*, in-comparison-with himself.

Achilles despised^{a 1} danger^{art} in-comparison-with doing (*the^{neut} to endure^{a 1}*) any *thing* disgraceful.

He becomes, if-compared-with (*himself^{nom} by-the-side-of*) himself, more apt every (*κατά*) day^{acc}.

We-must survey and examine each^{neut pl} of the things-which-have-happened variously according-to the occasions *which produced them*.

Men^{art} live (*pass-life*) as (*just-as*) Gods, if-you-compare-them-with (*or beyond*) the other animals.

More frequent eclipses of *the* sun took-place^{a 2} compared-with those^{neut} recorded *as taking place* formerly (*ἐκ the formerly time*).

If I alone were-in-danger^{impf} (*ran-a-risk*), I should have regarded (*made* : *a. l. m. with ἂν*) the circumstance as (*by-the-side-of*) nothing.

Having regarded^{a 2 m} (*placed*) his-own (*the of himself*) safety as (*by-the-side-of*) a slight^{neut} matter. . . .

To regard any *thing* as (*by-the-side-of*) less^{neut} (*i. e. of less importance*) than-is-fitting.

We have become^{pf mid} superior-to-our-enemies by far (*much^{neut}*). (*See the Note.¹*)

He retreated^{a 1}, to so-great^{neut} *an extent* worsted^{a 1}.

¹ I have chosen to make this and the following constructions depend on the COMPARATIVE nature of *παρά*; though the note in p. 57. may suggest a more correct account of them.

Let-us-not-depart so much (*by so-much^{neut}*) from the divine (*godlike*) equality^{gen}.

By so-little^{neut} did Macrinus not escape^{a 2} (*fly-from*) his-pursuers (*the^{acc} pursuing*). (*That is, So nearly did Macrinus escape his pursuers. Here παρὰ τοσούτων expresses the opposite to what it did above. But παρὰ, as marking comparison, expresses more or less, as the case may be.*)

He would have been overtaken, had it not been that his pursuers turned from the straight path. (*Say, He was not seized-down-upon^{a 1} by so-much^{neut} by as-much-as the^{nom} pursuing turned-from^{a 2p} the straight^{sem gen}.*)

You avoided^{a 2} destruction *only* by a little^{neut}.

A few votes more and he would have been degraded. (*Say, He was degraded^{a 1} within a few votes.¹ Παρὰ has here an opposite sense to what it has in the last sentence.² See the observation in the third sentence above.*)

The Illyrian nations, which-are (*being*) narrow, make^{ing} the Germans contiguous-to and neighbours with the Italians^{dat} except-only-by (*παρὰ*) so-slight^{neut} a separation. (*That is, Were it not for the narrow slip of Illyricum, Italy and Germany would join.*)

They were all slain^{a 1 p} (*taken-off*) except a few.

He was very near gaining his cause. (*Say, He gained^{a 2} the cause within a little^{neut}.*)

The city was very near being taken. (*Say, The city came^{impf} within little^{neut} to be taken-captive.*)

Having brought-up^{pl} (*a. 2. with Attic reduplication*) the

¹ Viger translates the sentence. "Pauca defuere suffragia, quo minus ignominiâ notaretur."

² According to the last sentence, this should run: Παρ' ὀλίγας ψήφους οὐκ ηττώθη. By a few votes he was NOT degraded. That is, It was only by the absence of a few votes more that he was not degraded.

engines to the walls, and having come (*arrived^{a 2}*) within a little (*brief^{neut}*) of-taking (*of the^{neut} to capture^{a 2}*) the city. (*See the Note¹.*)

He was all but killed. (*Say, He came within nothing to be taken-aside^{a 1}.*)

They very nearly got the victory. (*Say, They came within little^{neut} of victory.*)

Having suffered *στ' mid pl* some-things (*the^{neut} indeed*), and (*but*) having-gone-near-suffering (*Say, within nearly having arrived^{a 2} to suffer^{a 2}*) others (*the.*)

He was very far from taking the city. (*Say, He came within much^{neut} to capture^{a 2 m} the city^{acc.}.*)

He has fallen very far short of the successes of the past year. (*Say, He came within much^{neut} of the successes in-the-past-year.*)

Far-short (*Within much^{neut}*) of the value.

Far-below (*Within much^{neut}*) expectation^{art} (*gen..*)

Below *his* strength (*ability.*)

Above (*or beyond*) *his* strength. (*See above. Παρά, as a comparative particle, admits of either sense "above" or "below."*)

It shall appear^{mid} to you^{dat} a wonder and beyond expectation.

If there is any other idea of learning besides (*or beyond*) these^{sem}.

Beyond (*or contrarily to*) decorum.

Contrarily-to nature.

Out-of tune.

¹ In this sentence the following constructions are proposed : 1. Ελθόντες βραχὺ παρὰ (from) τοῦ ἐλεῖν. 2. Ελθόντες παρὰ (up to) βραχὺ (a short distance from) τοῦ ἐλεῖν. These constructions may be applied to the preceding sentences.

Nor did this *man* so-much increase-in-power^{pl pass} by his-own (*the of himself*) strength (*robustness*) as (*as-much-as*^{neut}) by our^{art} negligence.

For why? All despond on-account-of him.

Old-men and youths going-together alternately (*by-the-side-of one*^{mas}).

Inflicting^{sing} one-on-the-other^{dat} stroke for stroke.

Every-other-day. (*Day*^{acc} *beside day*.)

Every (*Beside*) third day.

Every (*Beside*) third^{sem} day.

Every (*Beside*) three days.

Every-other (*Beside one*^{sem}) day.

Every-other (*Beside*) day.

Every-other (*Beside*) month.

Περὶ,

Radical meaning, About.

GENITIVE.

He placed^{a 2 m} near (*πὰρ*) *him* a variegated couch, that (*to-the-end-that*) he might question^{opt} him about *his* absent father.

I do-not-know-at-all-what (*have not-any-one*^{neut}) to do about the man.

He asked^{a 1} experienced^{art} *men* what (*whichever*) he-ought (*it behoves*) to do in-regard-to the undertaking.

As-concerns (*About*) eating and drinking he was thus habituated-to-act^{pl pass part}.

Alarmed lest he should plot^{a 1 opt} (*Æolic form*) any *thing* against him. . . .

If (*If-altogether*) we-must commit-injustice^{inf}, it is most decorous to commit-injustice (*about, or*) for-the-sake-of obtaining a kingdom.

To fight for *one's* country.

Not-at-all-does-it-behove-us to run-into-danger for the offences of-others (*gen. pl. of αλλότριος*), as if we were guilty^{acc}.

Begging^{a 1 mid pl} only that the free persons might go-away^{a 2 inf} for whom they had exchanged^{a 1} (*interchanged*) the prisoners of the Tusculanians. . . .

This man wishes to be above¹ all others.

The Phæacians are skilled above all men in-rowing (*to row*) a swift ship (*Ionic*) in (*εν*) the sea.

Having appointed-instead^{a 1 pl} other captains and Sicinius^{art} head (*ruler*) over all. . . .

The aristocrats wishing above every thing that the mode-of-government should not (*μη*) be altered^{inf}.

The-Volsci-wish-particularly (*It is Volsci^{dat} above much^{neut}*) to settle^{a 1 m} the matters-of-complaint (*complaints*) with (*πρὸς*) the Romans^{acc}.

To consider (*make^{mid}*) of the greatest^{neut} consequence. (*Properly, To value beyond what is of the greatest consequence.*)

DATIVE.

To wear a gold ring about the hand.

Clothes^{acc} which they had^{impf} about *their* bodies.

To dance about *the* altars.

When (*ὁππότε*) a man is wounded (*βλάηται*) fighting (*Ionic*) about (*or for*) his possessions, either about *his* oxen or about *his* white-sheep. . . .

¹ Περί in this sense seems allied to περα and πέραν.

To fight (*contend*) for his country.

He feared (*was-affrighted*) for *the* shepherd of *the* people^{pl}.

I am-afraid to speak^{a 1} to (*opposite-to*^{pl}) *you* on-account-of *my* inveterate (*primitive*) dread of-you.

ACCUSATIVE.

Phœnicians dwelt^{impf} about (*or round*) all Sicily^{art}.

Round (*αμφι*) about a spring we offer-up perfect hecatombs to *the* immortals.

Those (*The*) about the court.

To be *occupied* about any *thing*.

Rhetoricians. (*The about rhetoric.*)

Grammarians. (*The about grammar*^{art}.)

Orators. (*The about words*^{art}.)

Philosophers. (*The about wisdom*^{art}.)

Those-who (*The*) concern-themselves-much ^{part} about philosophy^{art} dispute about the exercises^{gen} (*the exercises the*) of the mind (*soul*).

The pleasures which-belong (*the*) to the body.

Socrates is now *ill* with the disease (*the disease the*) of the strangury.

To speak about any *thing*.

To offend against any-one.

About this (*this the*) time^{pl}.

When it was now (*already*) about day-break^{art}...

It was habitual *with the* Tarentines^{dat} to be drunk about *the* time-when-the-forum-was-full.¹

About *the* setting of *the* sun.

About *the time of the* lighting ^{pl} of *the* candles.

Having sunk^{a 1} about seventy ships, they erected^{a 1} a trophy.

¹ The middle of the portion of time between day-break and noon.

About three-thousand.

Having come (*driven* : *pf. Attic*) to (*towards*) somewhere about *his* eightieth year.

Somewhere about a thousand in number. (*Say, Thousand^{nom} about somewhere the number^{acc.}*)

Πρὸ,

Radical meaning, Before.

GENITIVE *only.*

Before the king.

Before all the troops-in-battle-array.

Before *the* doors.

At-a-great-distance-from (*Before much^{neut gen} : i. e. much space before*) the city.

To be snatched-away before *the* proper-time.

The day before *the* first (*one^{fem}*) of *the* calends of March.

They wish to undergo all dangers^{art} rather-than (*before*) that (*the^{neut gen}*) their (*the*) existing glory^{acc} should be lessened ^a : *iny*.

Consider (*Make^{mid}*) neither (*not-either*) *your* children nor (*not-either*) any (*not-one*) *thing* else of-greater-consequence than (*before*) justice (*the just^{neut}*).

He valued (*a. 2. with Attic redupl.*) him even before Jove^{art} himself.

To value (*make^{mid}*) above much. (*That is, To value highly.*)

They-were-prompt to fight for *their* children and for *their* wives (*women*). (*Properly, to fight before them so as to protect them.*)

He would choose (*prefer* : a. 2. opt. with *ἀν*) to die (*expire*) for him often.

Laboring (*Struggling*) for (*or, in the service of*) an ungentle prince.

He feared (*was-affrighted*) lest the Greeks should leave^{a 2} opt him a prey to the enemy (*devastating^{pl}*) (*for, or*) through fear.

I am driven from-country-to-country (*earth^{acc} before¹ earth*).

Πρὸς,

Radical meaning, Towards.

GENITIVE.

Towards the south.

The infantry and all the cavalry (*mare*) passed^{impf} (*journeyed-through*) over (*κατὰ*) the-bridge (*the other of the bridges*) which-lay (*the*) towards the Euxine-Sea; and the beasts-of-burden and the servants *passed* over (*κατὰ*) the^{acc} bridge which lay towards the Ægean^{neut acc} sea.

Sleep is (*has journeyed^{a 2}*) most delightful towards morning.

Let these (*dual*) be (*imperative dual*) witnesses^{pl} both before the blessed Gods and before mortal men.

I supplicate you (*before or*) by your^{art} child and the Gods, do-not-betray us.

By the Gods, help^{a 1 pl} us.

¹ "The idea of *πρὸς* appears to be here implied in *πρὸς* as in *προβαίνειν*." Matthiæ.

To do nothing unjust either (*not-and*) before *the* Gods or (*not-and*) before men.

A turn-of-mind impious towards *the* Gods and base (*shameful*) towards men.

Giving (*Bringing-on*) his (*the*) vote against *his* enemy (*inimical man*).

Agreeably-to *his* inclination. (*Properly, in a direction towards it.*)

The attempt is agreeable-to-the-character-of (*towards*) the man.

It is not the-part-of (*towards*) this (*the*) city to recede the-least (*not-even by-the-side-of so-little^{acc neut}*) from its (*the*) ancient (*of-old*) high-mindedness^{gen}.

He declared (*pointed-out-the-way^{impf}*) that it was the-part-of (*towards*) a timid (*bad*) man to indulge such lamentations always.

Each *man* will make (*a. 1. Æolic opt. with àν*) his (*the*) choice of (*about*) his (*the*) mode-of-life^{gen} according-to *his* turn-of-mind.

Being Athenians on-the-part-or-side-of (*the^{acc neut pl} towards*) *their* mother.

Free^{acc} on-the-side-of *both his* father and mother.

A maternal grand-father. (*Say, A grand-father the towards mother.*)

Related-by (*The by*) blood.

He takes the admonitions in-the-light-of (*towards, i. e. as allied to, or tending towards*) an injury.

To speak^{a 2} (*remark*) on-the-part-or-side-of (*towards*) the accused^{sing}.

Callias seems to me^{dat} to be much on-the-side-of (*i. e. in favor of*) Protagoras.

He said that the eagle^{acc} was^{inv} propitious-to (towards) him.

Teaching them that it was^{inv} to-the-advantage-of (towards) the senate that-there-should-be (the^{neut acc} to be) many tribunes^{acc} of the people.

He interpreted^{impf} the oracle to-his-own-advantage (towards himself).

Which is rather in-favor-of those-who-have-acted-unjustly (the^{pl} having acted-unjustly^{pf}).

This is to me^{dat} for good^{neut}.

That will-be (become : opt. a. 2. with àν) bad (towards bad^{neut}) for the enemy^{dat pl}.

I suspect that-I-shall-not-go-unthanked either (not-and) on-the-part-of you^{pl}, or (not-and) on-the-part-of all Greece^{art}.

Be suspicious-of nothing bad on-the-part-of (or from) a good man.

Learned men meet-with (get) unfriendly envy from the citizens.

That-which-was (The^{neut}) doing (making^{pass}) on-the-part-of (or by) the Lacedæmonians.

To be prevented doing so by a vile-fellow.

To be courted by all.

It was confessed^{pf} even by an adversary.

Impelled by his crimes he beat-out^{a 1} both-his-eyes.

Ill-in-mind in-consequence-of his (the) misfortune, he imprecates most unholy curses on his children^{dat}.

For what (of-what-kind) fault am I undone ?

* DATIVE.

Towards (or near, just by) the city.

He is whole-in-limb, free-from-disease, fortunate-in-his-

children, *and* handsome; and, if further in-addition-to¹ these *things* he shall end his (*the*) life well, this *man* is worthy to be calledst happy.

He is young, and besides being-young (*the young^{neut}*) he *is* delicate and fair.

Besides its-being-wrong *it is* also ignoble.

At-the-same-time-that-he-had-a-bad-disposition (*besides the malignity*) he was also ambitious-of-fame.

We were *engaged* in this disputation^{art}. (*Properly, We had our minds bent TOWARDS it.*)

I am wholly (*whole*) taken up with this^{neut} business.

They said (*affirmed^{a 2}*) that he^{acc} had long got-up^{mid} and was^{inf} busy with *writing* letters.

If they were able^{a 1 pass opt} in-any-way to persuade^{a 1} any^{pl} either of the cooks or of those (*the*) whose business it was to attend to the cups (*tumblers*).

To be busy with² his-own-reflections (*himself*).

ACCUSATIVE.

Look^{a 1} (*See*) towards them, look^{a 1}.

The does, just-as if *they were* winged, leaped^{impf} towards heaven^{art}.

The Persians pursued^{impf} the cavalry (*mare*) of the Scythians (*Ionic form*) towards *the* east.

The God went-away (*travelled-away^{a 2}*) to Olympus.

To reply to the *things* asked.

What *is* this to *the* purpose?

What^{pl} a boy learns (*a. 2. subj. with αὐ*), this^{pl} he is wont to preserve^{a 1 m} to old-age.

¹ For in going TOWARDS an object, we go to ADD or join ourselves to it.

² See the examples on the Accusative.

You say *that* the Nymphs^{acc} (*Nymphs the*) of Achelōus, and Pan the *son* of Mercury, are^{inf} more skilful in-respect-to *composing* orations *than* Lysias^{gen} the *son* of Cephalus.

To speak for (*properly, in regard to*) the best^{neut}

Having stated-what-was-false (*lied*^{a 1 m}) with-a-view-to *his* interest.

They differ with-respect-to the mode-of-government.

They differ about the notion of eloquence.

Complete in virtue.

The *things which appertain* to us. (*That is, our affairs.*)

As-far-as-concerns the city.

It rests (*is*) with¹ ourselves both to (*the*^{neut}) *be spoken of* well and to-be-spoken-of (*the*^{neut} to hear) ill. (*Ακούειν is here properly, to hear ourselves spoken of.*)

To distribute^{a 1} to each^{pl dat} according-to *their* dignity.

According-to circumstances (*the happening*^{neut pl}).

Related^{pl} to any-one by family.

They did not judge-of^{impf} happiness^{art} by money.

To administer all *things* according-to what-was (*the*^{neut}) proper.

To live conformably-to another (*i. e. another's desires or rules*).

Conformably-to the statement of the Babylonian, who asserted^{a 1} *that*, as-soon-as-ever mules should bring-forth^{a 2 subj}, then the wall should-be-taken (*to be-taken-captive*^{fut}); conformably-to this^{art} saying, Babylon^{art} seemed^{impf} to Zopyrus^{dat} to be capable-of-being-taken.

The depth was not in *the* proportion of the width.

I wish to speak^{a 2} (*remark*) the truth (*the true*^{pl neut}) and

* Properly, it concerns us, it belongs to us, it is our property, it is in our power.

not according-to your^{art} words (*i. e. not taking your words for a pattern*).

Lest (*In-order-that-not*) he should take^{a 2 subj} the thing as (*towards*) an insult.

To fly with the wind (*blowing*).

We frame-our-thoughts (*have obtained^{pl pass} the dispositions*) according-to our (*the*) circumstances (*fortunes*).

An (*The*) incredible number (*concourse*) are said^{ing} to have perished (*utterly-perished^{a 2 m}*), if-you-compare-it-with the size of the city.

The wisest^{ing} of men will appear^{mid} an ape as-compared-with (*towards*) God.

Vile^{acc pl} in-comparison-of you^{pl}.

Egypt presents (*holds-out-to^{mid}*) more-memorable (*Ionic*) works than (*towards*) any (*every*) country (*territory*).

He dared^{a 1} to praise^{a 1} my-actions (*me*) as-compared-with (*towards*) yours (*the your actions*).

The generals of the Athenians consulted^{impf} in-the-mean-while with-a-view-to (*or conformably to, on occasion of*) the past calamity and to the present universal want-of-strength in (*εν*) the camp.

Conformably-to (*or on account of*) this vision^{art} I have hastened^{a 1} this marriage^{art}.

On-account-of these *things* reflect (*ruminate*).

For what^{neut} reason do you say it?

On-account-of these *things* abuse Creon.

For-the-sake-of-doing a favor.

For *the* sake of food.

It-has-been-determined *by the* Greeks^{dat} to slay^{a 1} your child^{fem} near (*or towards*) the-tomb-of-Achilles (*the Achillean tomb*).

To be reconciled to an (*the*) enemy.

To make^{a 1 m} a treaty^{pl} with the generals of the Athenians.

I weep (*cry*) and moan myself^{sem} (*self*) with myself (*αὐτή*).

To compare any-one with another.

With accuracy.

With contumely.

With unsparingness.

With pleasure.

The government (*rein*) of Jove constrained^{impf} him to do these *things* against-his-will (*with violence*).

I have come^{a 2} (*borne-myself*) bearing a note to you^{dat} in-addition-to the *things* which were before written^{pf}.

So-that *there* perished^{a 2 inf} (*utterly-perished*) of them about seven-hundred. (*Properly, towards that number.*)

He put^{a 1} (*made-to-stand*) his spear against (*properly, towards*) a long pillar.

To make^{a 1 m} ready (*prompt*) the *things* that were necessary against the enemy^{pl}.

This amulet^{art} is-good (*makes*) against deadly poisons.

Against day-break (*day*).

Σύν,

Radical meaning, With, Together with.

DATIVE only.

I have now come down^{a 2} here with *my* ship and (*as-well-as*) *my* companions (*ἑταρος*).

Hecuba together-with *the* captive women has utterly-destroyed^{a 1} me.

To be more on-the-side-of the Greeks than on-the-side-of the Barbarian (*i. e. the Persian king*).

He ordered^{impf} that the judge^{acc} should (*ought inf*) pass (*place inf mid*) sentence^{art} according-to law^{art}.

He said^{a 2} (*remarked*) many *things* not agreeably-to decency.

Go (*Progress: opt. with ἀν*) with haste.

I will avenge you^{pl} with justice (*the just^{new}*).

It behoves *a man* to become either an enemy^{acc} or a friend when-the-occasion-demands-it (*with occasion*).

To your^{art} advantage.

We see (*mark*) you in-good-health by-the-divine-blessing (*with Gods*).

Let us go^{a 2 subj} (*go-upon*) with-the-favor-of *the* Gods against (*upon*) those-who-injure-us (*the injuring^{acc}*).

By-divine-impulse. (*With God.*)

I imagine, but it-shall-be-said under-the-idea-of-help-from (*with*) God, *that I* shall cure^{inf} you of this disease-of-the-eyes^{art} (*gen.*).

As-for-the-present, let-it-be-said with-the-blessing-of (*with*) God, things-go-well-with-me.

Ὑπερ,

Radical meaning, Over.

GENITIVE.

Him (*The*) he hit^{a 2} (*threw*) in his head^{acc} over the ear.

The sun moving over us and our (*the*) roofs. . . .

High above *the* earth.

The maid-servant (*minister*) poured^{impf} (*poured-upon*) water-to-wash-with upon *the* silver caldron.

I shall speak (*converse*) upon (*or of*) these *subjects*.

To fight in-behalf-of any-one. (*Properly, To stand and fight OVER any one so as to protect him.*)

To sacrifice for *the* city.

We are unable to provide the *things which would be* useful for our-future-circumstances.

To be-alarmed for any-one.

Beseech him in-behalf-of (*or, for the sake of*) his father and mother and child (*offspring*).

I beseech *you* for-the-sake-of (*or by*) the blessed Gods.

Die not ($\mu\eta$) for me (*this man*), nor I for you.

This *man*, being king, takes-an-oath for (*or, instead of*) all the land.

These, having assumed ^{a 2} the magistracy, thought-fit ^{impf} to levy others in-the-room-of the soldiers who-had-died (*the having died-off* ^{a 2}) in ($\epsilon\nu$) the war with ($\pi\rho\omicron\varsigma$) the Antiaties ^{acc}.

To fight for (*i. e. in order to obtain*) the royal (*kingly*) house ^{pl}.

Not on-account-of ($\epsilon\nu\epsilon\kappa\alpha$) a private desire-of-power, but on-account-of an ambitious-desire ^{art} for-the-public-good.

ACCUSATIVE.

Their sacrifices are these. When (*If-consequently*) they have begun-with (*begun-from: a. 1. m. subj.*) the ear^{gen} of the beast, they throw (*toss*) it over the house. . . .

Ability above man.

You contrive (*machinate*) to escape-from my ^{art} recitation ^{acc} beyond Proteus ^{art} (*i. e. beyond what Proteus could do*).

A thing dreadful and intolerable beyond all things.

More-than (*Over*) forty men.

Through their folly ^{dat pl} (*Ionic*) they have griefs *even* beyond fate (*allotment*). (*That is, beyond what fate assigns to men.*)

Υπερ,

Radical meaning, Under.

GENITIVE.

He dwells under *the* earth (*land*).

Bucephalus^{art} died^{a 1} (*ended*) under *his* wounds.

To die^{a 2} (*die-off*) by (*i. e. under the hands of*) the enemy^{pl}.

To be banished^{a 2} by the judges.

Were you not yourself (*self*) made-to-bend^{a 1} by oppressive Cupid? (*Express the negative interrogation by ἀρ' οὐκ.*)

To be *held* in (*εν*) esteem by any-one.

To report (*tell*) any *thing* by messengers.

To forbid^{a 2} *you* by-means-of heralds your^{art} paternal hearth.

Through (*properly, under the influence of*) inexperience the young-men (*youth*) meddled-with *impf sing* the war^{gen}.

It was done *impf* through rashness.

He made *impf mid* the pursuit in haste.

He wore-away-there^{a 1} not a little time on-account-of *the* winds and on-account-of *his* inability-to-sail.

It was not possible to retreat (*retreat-from*) for the cavalry.

Intending to tell you *that*, I forgot^{a 2 m} *it* in-consequence-of-thinking-of (*under*) some *thing* else.

To dance to (*i. e. under the influence of the sound of*) the harp^{pl}.

To revel to-the-sound-of (*under*) *the* flute.

The tower arose^{a 2} under the lyre of-Amphion (*Amphionian*).

They dug ^{inf} under-the-stroke-of (*under*) whips.

My nuptials did not bring-forth ^{a 2} you (*your pate*), *my* child, under-the-light-of (*under*) lamps nor (*neither*) *under the sound of* dances.

Will you not-then permit me to sacrifice ^{a 1} under an auspicious sound?

Go (*Arrive* ^{a 2}) to Athens^{acc}, under fair auspices.

I was nourished ^{a 1} under fair expectations.

To lead-out any-one with pomp.

It was allowed ^{a 2} them^{dat} by Gallus^{art} to send-off^{a 1} (*send-away*) of (*by*) themselves an embassy to (*παρά*) the Romans^{acc}.

Whom^{pl} Jupiter sent (*cast* ^{a 1}) to-the-light from-under *the* earth (*land*).

Having dragged ^{a 1} this child (*young-one*) from-under *your* protection (*wings*), I will kill *him*.

DATIVE.

A stool was under *his* feet.

They founded ^{a 1} a city at-the-foot-of (*under*) Ida^{art}.

Close-to the city.

He beheld ^{a 2} *his* companions subdued ^{a 2} under *the* hands of Patroclus.

He died ^{a 2} by *the* hand of *his* brother.

It is not destined (*destiny*) that *the* city of *the* Trojans should be overthrown ^{inf} by your^{neut} spear (*δόρυ* : *poët.*).

As all *the* land is heavily-pressed (*heavily-laden* ^{inf mid}) by a hurricane *on* an autumnal day^{dat}, when Jupiter pours a most vehement shower. . . .

In the first^{neut dat} year after (*μετά*) the capture^{acc} made (*become* ^{a 2 m}) by *the* Gauls.

Being instructed^{inf} under a good instructor.

Being educatedst under the very wise Chiron. (*Express "very" by the superlative.*)

He was disappointed^{a 2} in his schemes by his-own^{art} (domestic) errors and not by your^{art} manœuvres.

They died^{a 2} by the heat.

Lucan^{art} was prohibited^{a 1} through envy from-writing-verses (to write-verses), because (since-indeed) he was very-much praised^{impf} for his (the) poetry.

He taunted^{a 1} him for his low and ambiguous pleasures.

He said^a these things under the-direction (direction the) of Callicrates (i. e. suborned by him).

Being under-the-influence-of (under) those-in-power he spoke^{a 1} deceitful (double) things, speciously involving in deceit bad words.

He could not bear^{impf} after (μετά) such (so-great) victories^{acc} to be in-the-power-of (under) young men.

The instruments which-belong-to (the under) music^{art} and which-belong-to the other arts.

To dance to the lute.

Æneas, whom (the) the divine Venus begat^{a 2} from¹ Anchises. . . .

ACCUSATIVE.

Dwellings under ground.

Fearlessly reproaching those (the) under his authority (hands).

To reduce (make^{mid}) under himself.

To look-at (mark) any thing by the rays of the sun.

They came to (i. e. under the foot of) Ilium.

To lead any-one to the judgment-seat.

¹ Properly, under.

About¹ the same time^{pl}.

Having led-out (*led* : a. 2. *Attic*) all-the-infantry at-the-approach-of (*under*) night.

In² some *new* degree impious^{acc}.

In-consequence-of (*Through*) the perpetual wounds (*blows*^{acc}) they received they retreated (*gave-way*^{imps} under foot).

Besides the Prepositions above explained, there are others which are usually called Adverbial Prepositions, as being used as well for Adverbs as for Prepositions. Nearly all of these are found with the Genitive case. Thus: ἀγχι, near; ἄλῃς, enough; ἀμφίς (i. e. ἀπὸ), apart from; ἀνευ, ἀνευθε, without; ἄντα, before; ἀπάνευθε (i. e. ἀνευθεν ἀπὸ), apart from; ἀπόνοσφιν (i. e. νόσφιν ἀπὸ), apart from; ἄτερ, ἄτερθε, without; ἄχρι, ἄχρις, as far as; δίκην (i. e. κατὰ), in the likeness of; δίχα (i. e. ἀπὸ), separately from, or without; ἐγγὺς, near; ἐκὰς (i. e. ἀπὸ), far from; ἕκατι, on account of; ἐκποδῶν (i. e. ἐξ ὁδοῦ ποδῶν), out of the way of; ἐκτὸς, ἐκτοθεν, ἐκτοσθεν, beyond or out of; ἐμπροσθεν, before; ἔνεκα, εἵνεκα, ἔνεκεν, for the sake of, with regard to; ἐνταῦθα, there; ἐντὸς, ἐντοσθε, within; ἐνώπιον (i. e. ἐν ὠπὶ), in the sight of; ἔξω, without; ἐπίπροσθε, before; εἰσω, within, or in; ἔνα, where; κάτω, below; κρύφα and λάθρα, without the knowledge of; μέσφα, until; μεταξύ, during, in the midst of; μέχρι, μέχρις (i. e. πρὸς), as far as; νόσφι, νόσφιν (i. e. ἀπὸ), separately from; ὀπίσω, ὀπίσθε, behind; ὅπη, ὅποι, ὅπου, where; οὗ, where; πέλας, near;

¹ That is, close to. As in the preceding sentence: They came to Ilium.

² Compare the Latin Sub in Subalbus, Subtristis, &c.

πέρα, πέραν, *contrarily to* ; πλὴν, *except* ; πῇ, ποῖ, ποῦ, *where* ; πρόσω, πόρσω, πόρρω, *forward towards, far from* ; πρόσθε, *before* ; σχεδόν, *near* ; τῇλε, τηλοῦ, τηλόθεν (*i. e. ἀπὸ*), *far from* ; χάριν (*i. e. κατὰ or πρὸς χάριν*), *for the sake of* ; χωρὶς (*i. e. ἀπὸ*), *apart from, without*. But

1. "Αμα, *together with, is put with the dative, which is governed by σύν* :

Forty ships followed ^{impf} together-with him.

Σὺν *is sometimes expressed* :

Together with them.

Σὺν *also occasions a dative after πλησιον, which also takes a genitive. Unless this governance answers to our idiom* "Near TO a city."

Near you.

2. Ἀμφίς, "around," "about," *seems to be construed like ἀμφί* :

GENITIVE.

Let each-man, having looked (*beheld*^{a 2}) well about *his* chariot, attend-to (*care-about* : *imperative*) the war^{gen}.

ACCUSATIVE.

They shed ^{impf} (*poured*) many warm tears around you.

3. Ἐγγύς, *near to, is put with a dative* :

Lydda^{gen} being near-to Joppa^{art}.

4. Ἐκποδῶν *is frequently followed by a dative ; but the dative does not seem to depend on it. See the beginning of the Rules on the Dative.*

5. Ἐμποδῶν, "in the way of," for ἐν (ὁδῷ) ποδῶν, *is put with a dative* :

You come unexpected, and in-the-way-of (*i. e. an impediment to*) my marriage^{pl}.

6. *Mà* is put with an accusative, which depends on *πρός* :

By-no-means (*Not*),—*I* swear by the mistress, whom I revere most (*adv.*) of all, and *whom* I have chosen^{a 2 m} as my fellow-worker, Hecaté, who-dwells (*abiding*) in the recesses of my hearth,—shall any-one of them pain my^{art} heart with-impunity. (*Make “my” and the article one word.*)

7. *Νή*¹ is put with an accusative :

Yes (*And*) by Jove.

8. *Πλὴν* is occasionally put with other cases according to the sentence :

There is not another besides me^{nom}.

There is no other remedy (*medicine*) besides conversation^{nom} (*word*).

It is not lawful (*lawfulness*) for any but you^{dat} to speak.

9. *Ὡς* is put with an accusative :²

He sends to Astyochus^{art}, a naval-commander of the Lacedæmonians.

To fly (*as a bird*) to Jove^{art} up-to (*into*) heaven^{art}.

The preposition is sometimes supplied :

Alexander led^{a 2} (*led-upon*) the archers as towards (*upon*) the river^{acc}.

¹ “*Mà* ought always to follow a negative ; *νή* an affirmative.” Dunbar.

² See Porson’s Canons, at the end of this work, No. 32

THIRD PART.

EXAMPLES ON THE RULES OF SYNTAX.¹

A neuter plural is generally² joined with a verb singular.³

Mountains trembled *impf.*

Blasts (*Blowings*) of all the winds bound.

Farewell *my* determinations.

Substantives are sometimes put in the plural, when said of a person or thing, although the person or thing is in the singular.

Hippolytus, *the* pupil of *the* holy Pittheus.

¹ Many of these Rules are unavoidably anticipated in former passages of this work, but the necessary directions have been given in them.

² "This idiom is more observed by the Attics than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb. The Attics also sometimes join the verb in the plural with the neuter plural; especially, 1. when the neuter plural signifies living persons; 2. when the abstract is put for the concrete, and animate creatures, not things, are to be understood. But there are also, besides these cases, numerous exceptions to the rule in Attic." Matthiæ.

³ "As a noun of multitude singular may be followed by a verb plural, a neuter plural is often taken in a collective sense, and followed by a verb singular. Thus, when Homer says Δούρα σέσηπε, he means *the collection of planks and timbers, of which the ships were constructed.*" Valpy, Gr. Gr.

It behoves him to demand Helen *to be offered as* a victim *to his* tomb.

O venerable, O generous consort, farewell.

A dual nominative is frequently joined with a verb plural.

Both say.

Let us both return^{a 1 opt} from *the* glowing fire.

These (*The^{dual}*) came^{a 2} near (*from-near*), driving^{dual} quick horses.

The verb is sometimes put in the dual with a plural nominative, when no more than two persons or things are meant :

He-had (*ἴστην οἱ*) two sons (*male-children^{nom}*).

As when *two* rivers join-together *their* rapid water.

A substantive is sometimes used as an adjective.

He taught^{a 1} *the* Greek (*Greece*) tongue.

To offend against (*towards*) kingly (*kings*) men.¹

Bring (*Transport*) me^{dat} as-quickly-as-possible *my* military (*heavy-armed-man*) dress.

We are come into *the* Scythian road.

An adjective is often put in the neuter gender ; χρῆμα, κτῆμα, or some such word being understood.

Truth^{art} is a right thing.

Peace^{art} (*acc.*) which-is (*the*) confessed by all^{gen} to be *the best thing*.

The mob *are* dreadful, when (*with* *ἂν* *postfixed*) they have^{subj} mischievous supporters.

¹ That is, men (being) kings.

Potencies^{art} and wealth^{art} are (*is*) desirable^{pl} on-account-of (*through*) the honor^{acc} attending them; those-who-have (*the^{pl} having*) them^{neut}, wish (*are-inclined*) to be honored (*respected*) through them^{gen}; in-fact *to* him^{dat}, *to* whom honor^{art} is insignificant, *so are* also the other things. (*Make "the other" one word.*)

So Virgil: "Triste lupus stabulis."

The genitive of personal pronouns is often used instead of the possessive pronouns.

Honor (*Respect*) your father and your mother (*the father of you and the mother of you*).

Our navy (*The navy of us*) was-at-its-height (*bloomed^{impf}*) both in the dryness^{dat} of the ships and in the healthiness of the crews.

How will you say (*converse*) to your-brother (*the brother^{dat} of you*): Suffer-me-to-cast-out the mote from your-eye (*the eye of you*): and behold! the beam is in your-eye (*the eye of you*)? Hypocrite, first cast-out^{a 2} the beam from your-eye (*the eye of you*), and then you shall see-clearly to cast-out^{a 2} the mote from your-brother's-eye (*the eye of the brother of you*).

The Latins say, "Fraudare TURPE est." The Greeks often put this adjective in the plural.

It is impossible even for a God^{dat} to avoid (*fly-from*: *Ionic a. 2.*) the destined lot.

It is grievous to me^{dat} to judge the crimes (evils) of-others foreign: as Lat. "aliena").

It is decreed that she^{acc} should die (die-off^{a 2 inf}).

The Latins say "in media arma" for "into the midst of

the arms." So Ovid uses "*imæ caudæ*" for "the end of the tail." The idiom is the same in Greek.

Into the middle of the river. (*Say, Into middle the river.*)

The top of the tail. (*Say, The highest tail^{acc.}*)

Adjectives, denoting the qualities of men, are often changed into substantives.

Lead (*Ye shall lead*) *hither* the-mighty-Priam (*might of Priam*).

In *the* middle was a horrible-dragon (*horror of a dragon*).

The-strong-Alcinous (*Strength of Alcinous*) rushed *imp.* from *his* bed.

The-vigorous-Telemachus (*Vigor of Telemachus*) smiled^{a 1}.

The sons (*male-children*) and grandsons of the-mighty-Hercules (*Herculean might*).

Let-it-be, O friendly-man (*friendship*).

The much-famed Lais. (*Lais the^{fem} great^{neut} fame.*)

O-hated-woman (*O hate*), O woman in-the-greatest-degree most-hateful both *to the* Gods^{dat} and *to* me and *to* all the race of men, who (*whoever*) hast dared^{a 2} (*tolerated*) to thrust^{a 2} *your* sword *into* your children^{dat}.

Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition.

Thebes^{pl}, which is enclosed-with-a-hundred-gates, and two-hundred (*Ionic*) men enter-into (*Ionic*) *it* through (*avà*) each^{fem acc} gate. . . .

But after Troy and *the* soul of Hector had-perished (*is-undone*), and *my* father's (*paternal*) hearth was demolished^{a 2} (*dug-up*), and himself had-fallen (*falls*) near *the* altar^{da} which-had-been-raised-to-the-Gods, being slain^{a 2} by (*from*)

the blood-stained son of Achilles, *my* father's (*paternal*) guest kills me the sorrow-enduring *man*, for-the-sake of *my* gold.

He arrives *at the city*^{acc} of-Eurytus (*the Eurytean*^{acc}): for him alone of mortals he affirmed^{impf} (*protested*) to be the author of this unhappy-event.

This takes place in the relative ὅς, ἥ, ὅ :

The son-of-Saturn caused^{a 1} (*placed*) her to be the nourisher-of-the-youths, who beheld^{a 2 m} after her^{acc} with their eyes^{dat} the light of the widely-surveying Aurora.

O mother, I am going-away below; unespoused, and without-having-solemnized-the-marriage-rites, which^{gen pl} it behoved^{impf} me to enjoy (*to-light-upon*^{a 2}).

(*Put this sentence in the Doric.*) The ivied eminences of the Nysian mountains and the verdant grape-bearing beach accompany-in-procession^{sing} you, who-superintend (*super-vising*) the Theban streets (*i. e. the streets of Thebes*), which (*the*) city you respect the most (*supreme*) of (*from*) all cities.

Your^{art} (*plural*) house (*i. e. the house of you*) at-least is much^{neut} bigger than mine (*the mine*^{gen}), who^{pl} have (*use : second pers. plur.*) earth and heaven^{dat} for your house^{dat}.

Thus also the article as a pronoun :

All these^{neut} (*the*) he parcelled-out^{impf} into-seven-parts : one^{art} (*single*) part (*i. e. μοῖραν understood*) indeed having prayed-over^{a 1 m} he dedicated^{a 1} to the nymphs (*Ionic*) and to Mercury, the son (ἱῶς) of Maia; but the others he distributed^{a 1} to each of his companions.

The Latins say "*Fortuna mea ipsius*" for "*mei*," and "*Nostra res duorum*" for "*nostrum*." The Greeks use the same construction :

(*Put this sentence in the Doric.*) Ah-me (double "*me*"),

sitting-upon the white (*hoary*) shore^{gen} of *the* sea, he laughs at me^{gen}, brandishing in his hand^{dat} my bow, the support of me (*my*) miserable^{gen}, which (*the*) no-one at-any-time ever carried^{a 1} (*sustained*) before.

O Troy, *the* quick Mars of Greece has ravished^{a 2} you and Hector the husband of me (*my*) miserable^{gen fem}.

The article is generally used by Homer and the older Poets for the demonstrative pronouns "this," "that."

This *man* went to (*upon*) the swift ships^{acc} of *the* Greeks.

This *girl* I will not release.

This *man* these^{dual} *men* mourn.

On account of this^{dat neut} circumstance you sit vilifying Agamemnon^{dat}.

In this^{dat neut} case *the* city of Priam would (κε) soon bend-to-the-ground (*a. 1. opt. Æolic*).

The article is sometimes so used by other writers.

All *the* people (*Attic*) of *the* Thebans justly invite (*call^{sing}*) you, and of (*out-of*) these I particularly *do* so.

But this at-least I know (*have ascertained^{pf mid}*) well. . .

Before this^{masc} (*i. e. formerly* ; χρόνον understood).

If he had done^{a 1} this and that, he-would-not-have-died.

This most frequently takes place in a division, where ὁ μὲν and ὁ δὲ, οἱ μὲν and οἱ δὲ, are opposed to each other: "these—those," "the one—the other," &c.

He ordered^{impf} *the* shrill-voiced heralds^{dat} to convoke *the* Greeks; the-one^{pl} convoked^{impf}, the-others were assembled very-quickly.

Of these things some have been spoken^{pl}, of the-others I will make-mention^{fut 1 pass}.

A remarkable use of this idiom deserves mention :

We-must-love all *men* : but not this-one, and that not.

There were-present, not this-one, and (δέ) that not, but all.

Τὸ μὲν—τὸ δέ, and τὰ μὲν—τὰ δέ, are used in the sense of “*partly—partly* :”

They use (*Ionic*) partly the Cretan, partly the Carian laws^{dat}.

So τῇ μὲν and τῇ δέ are used for “*on the one hand—on the other hand* :”

O house (δῶμα, αὐτός), on-the-one-hand I view you gladly, on-the-other-hand I grieve-for *you* when-I-see *you*.

When a preposition governs the article, μὲν and δέ often come immediately after the preposition :

In some of *these things* we are-agreed, in others not.

Ὁ μὲν is frequently omitted :

They both ran-by^{a 2}, the one flying, the other pursuing behind.

Are there not some false, others true pleasures ?

Instead of one or both of the articles, the name is sometimes expressed :

The Mityleneans and Athenians warred^{impf} ; the one demanding-back the territory ; the-others (*Say, Athenians, with δέ*), proving by argument^{dat} that-the-Trojan-territory-belonged not (*not-in-any-way*) more to the Æolians^{dat} than (*add οὐ*) both to themselves and to the others of-the-Greeks-who (*as-many-as^{nom} of the Greeks*) had revenged-with^{a 1 mid} Menelaus (*Attic dative*) the rape^{pl} of Helen.

The name is sometimes put with one of the articles :

It happened^{impf} that the one^{acc} general was^{inf} most odious (*hostile*) to them^{dat}, namely Demosthenes, on-account-of

(*through*) the^{acc} things which took place in the island, and that the other^{acc} was most grateful (*serviceable*) to them on-account-of (*through*) the very same^{acc} things.

For the article, *Demosthenes* and more especially modern writers use also the relative δ , η , σ :

Razing some cities, but bringing-back the exiles to others^{acc}.

Similar to this is

$\sigma\upsilon\chi\ \delta\prime\ \mu\epsilon\nu\ \delta\varsigma\ \delta\prime\ \sigma\upsilon\prime$. Vid. *Torson's Epist. on Hermann*.

Mèν and *δὲ* are perpetually opposed in other cases also.

Consult indeed slowly, but finish rapidly the things which have been determined-on.

Praise is the beginning of friendship (*amity*), but reproof of hatred.

We try gold^{art} in fire^{art}, and distinguish friends^{art} in misfortunes^{art} (*bad-fortunes*).

Pleasure (*Delight*) attended indeed with honorable-conduct^{art} is a most-excellent (*best*) thing, but without this is vile (*bad*).

The article is often put in *Ionic* and *Doric* writers for the relative δ , η , σ .

Your father who nourished^{impf} you. . . .

The things which we have pillaged-from^{a 2} the cities^{gen}, these (*the*) things have been divided^{pf}.

Of *Attic* writers, only the *Tragedians* use it in this sense, and these only in the *neuter* and *oblique* cases:

What are you fleeing, my child? I am fleeing *Achilles*^{art}, whom I am ashamed to see^{a 2} (*behold*).

The sacred images of the Gods (*Deities*), of which I the all-wretched man have deprived^{a 1} myself. . . .

The article is used emphatically in many cases where the definite article is not used in English.

Thy ^{art} son. (*Here a particular son is meant.*)

Mardonius retired ^{a 2} (*retired-from*) from these territories ^{art}.

I come to tell ^{part fut} you these *things* which are particularly in-your-way. Of-what-kind ^{art} are they?

Something-wonderful-has-happened-to-him (*He suffers a wonderful* ^{neut}); what ^{art} is it? ¹

The fine was ^{pl} two-thousand minæ; two minæ for (*according-to*) each ^{art} heavy-armed-man ^{art} (*acc.*).

I *am the son* of some-particular-person ^{art}, and some-particular-person ^{art} is my (*me* ^{dat}) mother.

You have reproached ^{a 1} (*reproached-utterly*) me ^{dat} with a (*the*) reproach ^{acc} which is honorable ^{acc} to me. (*Properly, Honorable is THE reproach with which you reproach me.*)

He spoke ^{nt} (*composed*) not an (*the*) ignoble speech.

Calling (*Calling-out*) him a (*the*) benefactor, a-good-man (*the man the good*).

Calling (*Calling-out*) him a (*the*) traitor.

There died ^{a 2} (*died-off*) in-all (*the all* ^{nom pl}) ninety-one (*one and ninety*).

Darius ^{acc} having-reigned ^{a 1} six and thirty years ^{acc} in-all (*the all*).

You shall call him off *from such lengthy* (*the many*) speeches ^{gen}. (*To call off, is ἀπαλλάσσω, ξω.*)

What (*What-kind-of*) misfortunes do I, wretched ^{art} man, come to-announce ^{fut part}!

¹ Τὸ τί; may be constructed however, What is the (thing)? So in Plato: Οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου. Τὰ τί; Here Τὰ τί; seems to mean, What are the (things you speak of)?

Thee, wrapped-up^{art} in your short-cloak^{dat pl}, I interrogate.

The article is frequently placed before names of men and places.

Themistocles^{art} (i. e. the man Themistocles) advised^{impf} (ordered) the Athenians to dispatch him (himself) as-quickly-as-possible to Lacedæmon^{art} (acc.).

He indeed (μὲν), having spoken^{a 2} (remarked) to-this-purport, did not persuade^{impf} Alcidas^{art}.

JESUS^{art} came^{a 2} into Cana^{art} of Galilee^{art} (i. e. into the village Cana of the country Galilee).

Paches^{art}, having gone^{a 2 m} (come-from) to Mitylene^{art} (acc.), reduced^{a 1 mid} Pyrrha^{art} and Eresus.

At (In) Tanagra of Bœotia^{art}.

Up-to this^{gen masc} time many^{neut} parts of Greece^{art} live^{sing} (pasture) in the ancient manner^{dat}.

The article is often used in reference to something which had been mentioned in a former part of the work.

But in-the-mean-while Strombichides arrives (comes-from) at (to) Samos with the eight ships^{dat} already mentioned.

The article is often used as referring, not to something which the writer had previously mentioned, but to something which he presumes to be familiar to his readers, as a well-known historical fact :

Whereby the Trojans were-enabled-to-hold-out (resisted^{a 2}) the-more (even more) during the whole ten years^{acc} of the Trojan war.

The article is often used with the substantive understood.

The Attic^{fem} territory (γῆ understood).

My^{sem} (*The my*) opinion (γνώμη understood) prevails.

The morrow. (*Say, ἡ αύριον, ἡμέρα being understood.*)

The equestrian art (τέχνη understood).

The^{acc sem} way (i. e. ὁδὸν understood) to (beside) the wall^{acc}.

By the quickest^{acc sem} (speediest) way.

By the straight^{acc-sem} way. (*That is, Right on.*)

The^{sem}. of the other Greeks, whether (*both-whether*) we-ought to call^{a 2} (*remark*) it malice or (*and-whether*) want-of-knowledge or (*and-whether*) even both these things.

The service we pay to God is moderate : but the service we pay to men^{art} is immoderate.

Having abandoned^{a 2} the^{neut} sailing to Chios^{art} (*acc.*), he sailed^{impf} to Caunus^{art} (*acc.*).

By (*No-by*) the God^{acc}. By the Goddess. (*Here the names of the Deities addressed are omitted through reverence.*)

It-is-right that we^{acc} (*Ionic*) should divide-into-parties^{inf} respecting the^{neut gen} question which (*Ionic*) of us (*Ionic*) shall do (*work*) the country^{acc} (*one's-country*) more-good.

Whether there is (*is-in*) in another city besides this the same opinion (*thought*) in the ruling^{dat} and the ruled concerning the^{neut gen} question who-ought to rule.

You^{nom}, O Athenian men ——— But when-I-say the^{neut} word You¹, I mean the city.

The neuter article with a neuter adjective is often used

¹ Sophocles has a remarkable construction, Antig. 567 : Τί γὰρ μόνῃ μοι ΤΗΣΔ' ἀτερ βιώσιμον ; ΑΛΛ' ἩΔΕ μέντοι μὴ λέγ'. "In nouns," says Matthiæ, "the article is generally in the gender of the noun : Τὸ ὄνομα, ὁ Αἴδης. Τὸ ὄνομα, τὴν ἀρετὴν, in Plato."

for a substantive: some substantive being understood, as
 ἡθος, γένος, σχῆμα, &c.

Great-old-age. (*The over-old.*)

Eagerness. Prosperity. Confidence.

Unfeelingness. The difference^{pl}.

Right. (*Rightful*^{pl}.) You^{pl}.

The quality. (*Of-what-kind.*)

The quantity. (*How-much.*)

The commonwealth. (*Common.*)

The subjects-collectively. (*Subject.*)

The enemy. (*Contrary.*) ~~The~~ barbarians. (*Barbaric.*)

The Dorians. The citizens. (*Civic.*)

A participle is sometimes in the place of the adjective.

Procrastination. (*The procrastinating.*)

The-estimation-in-which-the-city-is-held. (*The being esteemed of the city.*)

In the-variation (*the varying*) of opinion^{art}, there are (*are appointed*) also varieties^{art} of action (*deeds*^{art}).

Future-repentance. His-will.

They will be very-unskilled through (*in*) want-of-practice.

The neuter article is often put absolutely with the genitive of a substantive.

God^{art} directs the *affairs* of men^{art}.

Πράγματα is supplied in the following sentence: The affairs of the Thebans are-in-a-bad-state (*has ill*).

We-must bear the *visitations* of the Gods.

The *resources* of friends *are* nothing, in-case any-one is-unfortunate^{subj}.

The *honors* of the dead^{pl} (*deceased*).

To be on the side (*Say, To reflect the^{neut pl}*) of the Athenians.

I seem to-myself (*me^{dat}*) to have suffered^{pl mid} the fate of-the-horse-of-Ibycus (*of the Ibycean horse*). (*That is, I seem to be in the same situation as the horse of Ibycus.*)

Both you and Simmias seem^{sing} to me to fear (*to be-alarmed*) the fear of children^{art} (*i. e. to have the same fear which boys have*), lest.

Wrath. (*The^{pl} of wrath^{art}*.)

Wrath. (*The^{sing} of wrath^{art}*.)

Skill. (*The^{pl} of skill^{art}*.)

Fortune (*The^{pl} of fortune^{art}*) has sharp changes^{art}.

Such is the nature of the pagan Gods that (*so-that*) they-are-bribed^{ivf} by gifts^{gen}.

The saying of Homer^{art}, I am born (*I sprang-up^{ivf}*) neither from oak nor from rock, but from men.

According-to the^{acc} remark of Solon^{art}.

Parmenides appears to me, as-Homer-says (*the of Homer*), to be at-the-same-time both venerable and terrible. (*Karà is here understood.*)

You, as-the-Scythians-say (*the of the Scythians*), talk about horsemen^{gen}.

In a construction similar to that of the two last sentences, occur the following :

And, what is the (*add "at-least"*) worst, praying^{nom} (*vowing*) the worst (*most bad*) things for ourselves^{dat}.

Your-ancestors (*Of you^{pl} the ancestors*), which is the (*add "at-least"*) most important thing, saved^{a 1} the Greeks from the barbarians.

The article is sometimes omitted :

And, *what is* most important, they will be prevented *fut mid* from doing so by the scarcity^{dat} of resources^{art}.

The article is used with a participle in this construction :

With-difficulty, as-it-is-said (*the being said*) according-to the proverb^{acc}, would-such-a-man-ever-take a city.

The article is frequently used with a participle in other constructions :

It was difficult in those times^{art} to find^{a 2} those-who-were-inclined (*the pl being inclined*) to govern.

Flatterers. (*The flattering.*)

Philosophers. (*The philosophizing.*)

My-mistress. (*The my having obtained pl.*)

Bad^{art} counsel is most bad to-him-who-counselled (*τῷ with aor. 1. part. of βουλεύω*) it.

There are those-who-say (*the saying*).

There will be no-one to-show-the-way (*ὁ with the future participle*).

That-there-were those-who-would-war (*τοὺς with the future participle*) against Philip^{dat}, seemed-like^{pl mid} (*Attic prefix*) some heavenly benefit^{dat}.

Always shall *the* grievous-weight of the present evil molest you ; for there is (*has sprung-up pl*) not any-one-who-will-relieve (*ὁ with fut. participle*) you.

The Tegeetans were-the-first-who-came to the wall^{acc}, and these were they-who-pillaged (*οἱ with first aorist participle*) the tent of Mardonius^{art}.

Him-who-assists (*The assisting*) the commonwealth most *neut pl acc*

I myself saw^{a 2} (*beheld*) these mines^{art} ; and *those* of them were by-far *the* most surprising which (*the*) the Phœnicians

discovered^{a 2} (*detected*), those-who-colonized^{a 1} (*oi with participle*) this island^{art}.

Shouting-out Jove (*i. e. the name of Jove*), him-who-guided^{a 1} (*τὸν with participle*) mortals to-wisdom (*to reflect*).

I miserable have been utterly-destroyed^{nt} by blind destruction^{gen} (*ruin*); I who-am-named (*ὁ with perfect participle*) *as the son* of the best mother, I who-am-addressed^{a 1} (*spoken-to: ὁ with participle passive*) *as the son* (*production*) of Jove.

You will find, O men, all ready to succour me^{dat}, *the person* who-corrupts (*τῷ with participle*), *the person* who-does-ill-to (*τῷ with participle*) their (*the of them*) domestics^{acc}, as Melitus and Anŷtus assert!

You, the-hater (*the^{sem} hating*)! you hate forsooth *in* word^{dat}, but *in* deed^{dat} are-allied-with the murderers^{dat} of your (*the*) father!

Is Medea, she-who-has-worked^{nt pass} (*ἡ with participle*) these (*the*) dreadful evils, in this house^{pl}? (*Express the interrogation by ἄρα.*)

The article is sometimes omitted:

It is all the work of the inventor (having invented^{a 2}).

He who has learnt^{a 2 part} differs (*bears-apart*) vastly from *him who* has not (*μὴ*) learnt^{a 2 gen part}; and the *man who* is disciplined differs vastly from the *man* not disciplined.

The article with the participle is used in the neuter gender and in the singular number in a collective sense:

The numbers coming-in^{gen} becoming continually greater (more: Ionic).

If you shall overturn (*Ionic*) these *men* and those-who-hold-out at (*in*) Sparta, there is no other tribe of men which (*the*), O king, will stand-against (*Ionic*) you^{acc}.

No-one opposed ^{imp^r}, seeing (*marking*) the-conspirators (*the^{new} having conspired^r*) numerous.

For τὸ, τι is sometimes used :

There was also at (*in*) Syracuse a party (*some^{new}*) who were inclined to give-up^{a 2} the-government (*the affairs*) to the Athenians.

The article with a substantive expressed or understood is often joined to adverbs, to which it gives the signification of adjectives.

Ye see (*mark*) me an unfortunate God chained through my (*the*) too-great (*too-much*) love ^{acc} of mortals.

It behoves *us* to contemplate these *things* only, and to keep in our mind the remembrance of none ^{sing} (*not-one*) of the former (*formerly*) evils.

The girl who-was-but-just-now (*the but-just-now*) a queen has-perished (*is undone^r mid*) by your^{art} poisons ^{gen}.

O children, *the* young offspring (*brood*) of the old (*of-old*) Cadmus.

The upper (*up-above*) council.

The upper (*up-above*) city.

The-men-of-that-time. (*The then men.*)

The-men-of-that-time. (*The then.*)

The-men-of-this-day. (*The now.*)

The-wise-men-of-old. (*The of-old wise men.*)

The nearest (εγγυτάτω) of kin.

The article with αὐτὸ is often used before participles, in a sense of succession or "from time to time."

The archon (*ruling*) for-the-time-being (*always*).

The Pylagoræ^{acc} who-should-at-any-time-be-deputed-to-that-office.

Whoever-happen-to-be-in-office.

Do not (μή) cringe-to him-who-happens-to-be-at-any-time-the-ruler^{acc}.¹

The article is frequently used before prepositions.

Our-contemporaries. (*The^{masc} according-to us^{acc}.*)

The^{neut} events relating-to (*according-to*) Pausanias^{acc} thus ended^{a 1}.

The^{neut} circumstances relating to the war (*acc.*).

The-Marathonian-Miltiades. (*Miltiades^{acc} the in Marathon.*)

The^{neut} occurrences at (*about*) Lampsacus^{acc}.

The-constitution-of (*The^{neut pl} about*) the Thebans^{acc}.

The^{neut} circumstances connected-with (*about*) the crime (*guilt^{acc}*). (*This is a mere circumlocution for ἡ ἀμαρτία.*)

Pursue (*Hunt-after*) those (*the*) pleasures which-are-attended (*the*) with (*in-company-with*) reputation^{gen}.

His (*The*) enemies, having-brought^{a 2} (*led : with Attic prefix*) Miltiades to (*under*) the judgment-seat^{acc}, prosecuted^{a 1} him for the government^{gen} which-he-exercised (*the*) in the Chersonēsus.

The Syracusans raised^{a 1} (*made-to-stand*) a trophy on account of the naval-battle^{gen}, and of the previous (*up-above*) interception of the heavy-armed-men which-took-place (*the*) at (πρὸς) the wall^{dat}.

¹ "In Xen. Cyrop. 6. 3. 6, ὁ δὲ ἀκούσας ταῦτα ἐκείνους μὲν ἐκέλευσε μένοντας ἐπὶ ταύταις ταῖς σκοπαῖς, ὁ, τι ἂν ΑΕΙ καὶνὸν ὁρῶσιν, ἐξαγγέλλειν, αἰὲ is used in the sense of limited perpetuity, indicating something to be done, so long as things remained in the state referred to." E. H. Barker.

Sometimes a participle is supplied :

The waggon-road ^{acc} (or public way) leading (bringing) to the Piræus^{acc} (contracted form).

A way leading to true ^{art} instruction ^{acc}.

The part turned ^{pl} towards Libya ^{acc}

Oi ἀμφὶ or περὶ is used with a person in the accusative to mark the person with his companions, followers, &c.

Pisistratus-and-his-troops.

Thrasybūlus-with-his-soldiers.

Cecrops-and-his-assessors-in-judgment.

Sometimes it is supposed to be used to mark the person only :

Of Pittacus and Bias and the-Milesian-Thales (of the around the Milesian Thales).

Hippylus was present, Lycon, Lysistratus, Phrynichus (the about Phrynichus).

And to mark not the person, but his companions, &c. :

The-companions-of-Archidāmus.

Plato adds ἑταῖροι :

The companions of (round) Zeno.

The article frequently stands in the accusative neuter with adverbs. This accusative is governed by κατὰ, ες, &c.

(Prefix τό.) Formerly. Of-old. Further-on. Entirely.

(Prefix τά.) Now. For-the-most-part.

A preposition is sometimes prefixed :

For-the-most-part. (Prefix ες τά.)

Sometimes εἶναι is added with the article in the singular :

Now. To-day. (That is, κατὰ τὸ σήμερον εἶναι.)

Sometimes the article is put in the genitive with a preposition prefixed:

On (*From*) the instant (*instantaneously*).

The article frequently stands in the accusative neuter before prepositions, accompanied by their case, in the sense of adverbs.

After (*From*) this *neut*. Before this.

Upon this *dat*. (*Or, Hereupon.*)

By (*κατὰ*) himself *acc*. (*That is, Privately.*)

As-far-as-lies-in (*The neut upon*) me *acc*.

As-far-as-concerns (*The neut to*) me *acc*.

As-far-as-concerns (*The neut according-to*) that art *art*.

As-far-at-least-as-it-regards me *acc*.

Minos *art* employed *impf* (*used*) Rhadamanthys *art* (*dative*) as a keeper-of-the-laws as-regarded the town *acc*, and as-regarded (*the neut pl according-to*) the-rest-of-Crete (*the other Crete*) he employed Talus *art* (*dative*).

Εἶναι is sometimes added at the end:

As-far-as-regards (*The neut according-to*) him *acc*.

As-far-as-lay-in (*The neut upon*) them *acc*. (*That is, κατὰ τὸ εἶναι ἐπ' αὐτούς.*)

The article is also put adverbially in the neuter with adjectives.

At-first. (*The first. That is, ἐς, κατὰ, &c.*)

At-first. (*"The first," in the plural.*)

For-the-most-part. (*The much.*)

For-the-most-part. (*As the much.*)

For-the-future. (*The rest.*)

Moreover. (*The rest gen.*)

With feminines in the dual, the article is often put in the masculine.

The hands. The *two* women.

The *two* cities. Of the *two* ladles.

Sometimes, especially in Ionic writers, the genitive article is severed from its noun, and precedes the word which governs it:

Some^{acc} of the spear-bearers.

Some-one of the soldiers (*Ionic*).

And a (*some*) part, being pressed^{a 1}, lighted^{a 2} (*fell-into*) on (*into*) the farm of a certain (*particular*) private-citizen; and there was not a way-out.

Several articles are sometimes found together, with no word between them:

The art^{acc} of-him-who-is (*the gen*) in-truth rhetorical and persuasive.

The eyes of the soul of-most-men (*of the many*)...

The business of the art of-him-who-cards-wool (*of the carding-wool*).....

The article is sometimes doubled.

Virtue^{art} does not issue from riches, but from virtue issue riches and all the other good^{art} things which accrue to men^{dat}.

The same thing. (*Join the second article on to the adjective.*)

The other (*ἕρ ερος*) thing. (*Join as above.*)

They hate your-unanimity. (*The unanimity the your^{pl}.*)

They finished^{a 1} their-long-walls (*the walls the of themselves the long*).

The other *things* which-happen (*the falling-out-together*) every-day. (*Say, according-to each day^{acc.}*)

The-Athenian-people. (*The people the of Athenians.*)

Other instances occurred a little above. Sometimes the first article is omitted :

From the-sea (*sea the*) of *the* Ionians.

The article changes the sense of some adjectives :

Many: The many (*i. e., The greater number*).

Himself: The same.

Others: The others (*i. e. the rest*).

Another Greece: The-rest-of-Greece (*The other Greece*).

More (*contracted form*) *men*: The majority (*more*) [*men*].

Few *men*: The few (*i. e. the oligarchs, or advocates of oligarchy*).

The relative is often attracted into the case of its antecedent.

In the festivals which we celebrated^{impf}.

Alas (*Ah-me*) the gammon^{gen} which I have devoured^{impf}!

You exclude us *from* the laws^{gen} which the city has made^{a 1} (*placed*).

The relative in this construction sometimes precedes the substantive :

With *the* power (*ability*) which you have.

The Athenians raised^{a 1} (*made-to-stand*) a trophy *on account of* the rout^{gen} which the Tyrrhenians made^{a 1 m} of the infantry^{pl}.

The following construction is in some measure founded on the principle of Attraction :

Gr. Ex.

About (*According-to*) this time^{acc} (*art.*) that (*Say* ὅν *i. e.* *about which time*) the ships were sailing. . .

Εν τοῖς *is used in an elliptical manner :*

I should feel (*bear*^{opt a 1} *with* ἅν) this more-severely-than-all-others (*in the*^{dat} *most-heavily*). *That is, εν τοῖς βαρέως φέρουσιν.*

The Athenians were present before-all-others (*in the*^{dat} *first*^{nom}). *That is, εν τοῖς παροῦσι.*

The Article with εκ, &c. blends two modes of construction :

You will not resuscitate your (*the*) father from the common (*all-common*) lake of Orcus. (*Here εκ is placed after τὸν, instead of two constructions, τὸν εν "Ἀδου ανστήσεις ἐξ "Ἀδου.*)

In-order-that they might prevent (*exclude*^{subj}) those (*the*) *who were there (from-that-place) from assisting-against (infin.) them.*

The relative often agrees in construction with the following noun :

The promontory^{acc} (*Ionic*) which^{pl fem} is called ^{pl} (*Ionic*) *The Keys (Ionic) of Cyprus*^{art}.

A Persian sword which^{masc} they call 'acinaces'.

When a verb indicates the employment of a definite person, the person is not expressed particularly.

This (*That is, this kind of*) sacrifice of swine^{art} is made to the Moon: when (*if-consequently*) the sacrificer sacri-

fices^{a 1 subj}, he encloses^{a 1} the-top-of-the-tail (*the highest tail*) and the spleen *in* the fat^{dat} which-is (*the becoming*) about the vitals^{acc}. . . .

The catchings of crocodiles are many and of-various-kinds. When (*If-consequently*) *the* catcher has put-for-a-bait^{a 1 subj} *the* back of a hog about a hook^{acc}, he casts ($\mu\epsilon\tau\acute{\iota}\epsilon\iota$ ¹) *it* into the-middle-of-the-river (*middle the river*). . . .

The herald (i. e. ὁ κήρυξ) ordered^{a 1} (*heralded*) the Greeks^{dat} to get-ready^{a 1 m}.

The clerk shall read^{fut mid} the law to you^{dat pl}.

The indefinite τις is sometimes omitted.

It is the most honorable of labors to assist a man out-of-what one has^{opt}.

If now all *the* best of us were gathered-together^{opt pr} beside *the* ships^{dat} for (to) an ambush, not-even there would *any one* blame (*opt. with κε*) your (*Doric*) courage.

The second person is often used in an indefinite sense.

It is a primitive saying (*word*) of men, that you cannot-learn-exactly *the* life (*duration*) of mortals, before a-person (*any-one*) dies (*a. 2. opt. with ἄν*).

Even-if you are not ($\mu\eta$) ill^{subj}, but *only* think (*opine*) *yourself* to be-ill, there accrues (*becomes*) to mortals^{dat} labor and perplexity.

¹ By syncope for $\mu\epsilon\tau\acute{\iota}\epsilon\iota$ from $\mu\epsilon\tau\acute{\iota}\omega$, says Schweighæuser. It is rather from $\mu\epsilon\tau\acute{\iota}\omega$. Schæfer reads $\mu\epsilon\tau\acute{\iota}\epsilon\tilde{\iota}$. Hence is the Latin Mitto.—I take this opportunity of stating that the Latin Pono, which Clarke on Homer says is put for Po-sino, seems contracted from Post-sino, to lay aside. Compare Pomœrium and Pomeridies.

The nominative is often wanting in one part of a sentence being construed with the verb in the preceding part.¹

Menelaus came to him^{dat} spontaneously (*spontaneous*); for he knew (*had ascertained*: *Ionic*) that his brother (*knew brother that he*; omitting "he") was much-pressed^{imp} in the battle.

Whosoever of you knows (*knows-well*^{ns mid}) by (*from*) what man Laius (*knows Laius by what man*) has perished (*perished-utterly*^{a 2 m}), I order him to point-out all the things relating to it to me^{dat}.

I beg of Apollo (*Sun*^{acc}) this^{neut}, to tell me where the son of Alcmēne (*to publish*^{a 1} me^{dat} the of Alcmena where son) abides.

Tell^{a 1} ye me where the master is. (*Tell me*^{dat} the lord where he is.)

They say that we (*They say us*^{acc} that) women live a life free-from-danger at-home.

There came immediately the information that the cities (*the information of the cities that*) were revolting (*stand-off*).

Many verbs used impersonally in English, followed by a proposition dependent on them, in Greek usually take the chief word of the following proposition as a subject.

It is even-at-this-time clear that the building of the houses was-done (*became*^{a 2 m}) with (*according-to*) speed^{acc}. (*The building is clear that it was done.*)

It was manifest to all^{dat} that the Thebans would be compelled to fly (*fly-down*) to (*upon*) us^{acc}. (*The Thebans were manifest going-to-be-compelled*^{ful 1 part}.)

It will be proved^{ful pass} (*demonstrated*) what-kind-of men

¹ So Plautus: *Servum meum miror ubi sit*. Cicero: *Hæc me ut confidam faciunt*.

these are. (*These will be proved what-kind-of men they are.*)

When (*As*) it became notorious that he had committed this^{neut} crime. (*When he became^{a 2 m} notorious having-committed^{pf pass}.*)

It is just in-my-judgment, that this *man* should bear^{mid} this name^{art} (*viz. that of a happy man*). (*This man in-my-judgment is just to bear this name.*)

You will see (*discover*) them becoming^{pf mid} women instead-of-men, so that you will have no fear at all lest they should revolt. (*So-that they will be not-in-any-way terrible to you^{dat} lest they-should-revolt.*)

From what young men can it not be expected that they should be temperate? (*Which of the young are not probable to become^{a 2 m} temperate?*)

The last sentence is more after the English idiom. So the next :

We are worthy to derive^{a 1} some good from the thing^{gen} which-has-been-done.

The verb, which should be referred to a subject, is changed into a passive impersonal, and the subject put in the dative.

The enemy (*enemies*) have prospered^{pf} sufficiently.

Sometimes the subject is omitted :

Themistocles^{art} persuaded^{a 1} them to build the rest^{neut pl} of the Piræus (*contracted form*): they had begun (*it had been begun ; omitting "by them"*) it^{gen} before during his (*the of him*) archonship^{gen}.

When several persons are put together, the verb agrees with the first rather than with the second or third ; and with the second rather than with the third, as in Latin.

You and I (*Say, I and you*) have both said^{a 2} (*remarked*) and done^{a 1} many *things* for-the-sake-of-pleasing the city^{dat.}

He-who-speaks (*The speaking; meaning "myself"*) and you the judges have a human (*manlike*) nature.

You, happy^{art} woman, and your^{art} happy husband have come (*impf. dual*) to (*upon*) us^{acc} who-are-unfortunate.

I and whoever is a wise man reckon thus. (*Here the verb is in the singular. Make "and whoever" one word.*)

But there are exceptions to this rule :

I think (*suspect*) that I have^{inf} to say^{a 2} (*remark*) things against (*πρὸς*) which^{acc} neither (*not-and*) you nor-any-one else can (*3rd pers. sing. opt. with ἂν*) return-an-answer^{a 2}.

Ἦν is sometimes used (*especially in the Doric dialect*) for ἦσαν, for which it was probably an old Greek form.

She had three heads. (*Of the^{fem} were three heads.*)

They were stout-hearted.

When several subjects are united by a conjunctive particle, the verb is frequently placed with the first, and put in the singular.

Whom first, and whom last (*latest*) did Hector slay^{a 1} (*slay-utterly; without-^{augment}argument*) and brazen Mars?

To you Jove and Apollo gave^{a 1} victory.

There commanded^{impf} the ships^{gen} Aristeus and Callicrates and Timānor.

Timarchus^{art} and Philemon arose^{impf mid} from the drinking-bout with-a-view-to-kill^{pl} Nicias.

There followed^{a 2} vehicles and pages and the whole equipment.

The singular also is put, when the more remote subject is in the singular, or is a neuter plural.

The knees and legs and feet of each beneath and their hands and eyes were defiled^{impf} with-sweat.

The back and broad shoulders^{dual} of Eumēlus were warmed^{impf} with the breathing^{dat} of the horses.

The verb εἰμὶ or an equivalent verb, when used to define one thing by another, often agrees in number with that which defines.

The space-between-the-armies was (were) not less^{pl} than a mile (eight stadia).

Thebes^{art pl} was anciently called^{impf} Egypt.

Idomene^{art} consists-of (are^{dual}) two high hills^{dual}.

What (What-kind-of) a thing are (is) wise^{art} companionships!

Thus we say: "The wages of sin IS death."

The verb εἰμὶ is often understood; especially with ἔτοιμος, "ready."

How (As) ready I am to give^{a 2}.

The things, which you wish (are-inclined: in the Attic form), are ready.

Dead (vanished) is the aged-man, my husband; dead are my children.

So with οὐδεὶς, where ὅς or ὅστις follows with a negation:

There is nothing which (whichever) he did not promise^{a 2}.

There is no-one who (ὅστις) will not laugh^{fut mid} at you.

Sometimes οὐδεὶς ὅστις οὐ is considered as one word, in the sense of "every-one," and οὐδεὶς is put in the case of ὅστις:

Apollodōrus commiserated^{a 1} (*bewailed-thoroughly*) everyone^{acc} of-those-who-were-present (*of the^{pl} being present*).

The Latins say, "Est ei nomen Tullii" or "Tullio." The Greeks put the name in the nominative.

To these (the) two mouths^{dat} (i. e. of the Nile) are (lies, in Ionic form) these names, to-one (the^{dat} indeed) of them (Ionic) the Saitian, to-the-other (but the^{dat}) the Mendesian Mouth.

The expression is varied by ὄνομα or επωνυμίαν ἔχει with a nominative :

What appellation have (has) Hippias and Periander received ? Methinks forsooth, Tyrants^{nom}

In the following passages where the Latins usually put the dative of the thing, the Greeks put it in the nominative.

I shall be henceforth a disgrace and reproach to you^{dat}.

The name of (the of) the Medes was a fear to the Greeks^{dat}.

These things shall be grievously a disgrace (scorn).

You-were a glory (boast) to me^{dat} night^{acc} ^{pl} and day in (down-in) the city^{acc} (town).

Ye are come as the solace of my fatigues.

An adjective after ἐμὶ, &c., is often changed to an adverb.

The opinions of the generals^{dat} of the Athenians were^{imp} (became) divided (in-two).

Her-blood (*The blood of her*) is sufficient (*enough*).

There is an oracle which announces that we^{acc} shall become^{a 2 inf mid} superior-to (from-above: Ionic) our (the) enemies^{gen}.

The nominative or rather the vocative is used in exclamations.

O wretchedly-unhappy^{sem} me!

O me who-have-toiled^{a 1 part} through many evils^{acc} in word^{dat} and with my hands^{dat} and back^{pl}.

The nominative however is often used for the vocative in addresses:

O Jupiter^{voc} and O Sun^{nom} who lookest-upon all things.

You (*This*) Apollodōrus the Phalerian, will you not wait-about *here*?

When a speaker turns suddenly from a narration, &c., to an address, or passes in an address from one person to another, the vocative is put first, then the pronoun followed by δέ.

... Menelaus, to you I say these things.

... O Phœbus, to thee may these things be^{opt} agreeable.

You say altogether well. Socrates, to you^{acc} now (*already*) must-be (*opt. with àν*) my (*the*) speech directed. (*Here δέ is placed fifth word. Say "O Socrates".*)

Instead of σὺ δέ, Homer has ἀνὰ σὺ:

Hector, you are a father to me, and a venerable mother.

The Genitive often expresses an action done to or feeling exerted towards the object intended by it.

Affronts offered-to-a-brother (*of a brother*).

Fear *felt towards* a captive woman.

Enmity *towards the* Corinthians.

Hatred *to the* Lacedæmonians.

By violence^{dat} *done to the* citizens. (*That is, in spite of the citizens.*)

Good-will *towards the* Athenians.

Friendship *towards* Demosthenes.

Regret *for your* son.

Offerings *to the* shades.

Prayers *to* Minerva.

The march *against the* Platæans.

In *the* landing *on the* coast.

These genitives are governed by prepositions, expressing "towards," "in the face of," "on account of," "against," &c. We shall recur to most of them.

Sometimes one substantive governs two different genitives in different relations.

The heading^{acc} of the Ionians in the war *against (towards)* Darius^{acc}. (*Say, Of the Ionians the leading of the war, &c.*)

On-account-of (*Through*) their delay^{acc} with respect to the dreadful evils *which were coming on (to) us*. (*Say, On-account-of the delay of them of the dreadful, &c.*)

Some (*There-are-some-who*) deplore the insults (*abuses*) which relations^{art} offer to old-age^{art}. (*Say, the insults of the relations of old-age.*)

Genitives, governed perhaps by περι (in regard to) understood, follow ὡς, ὅπως, πῶς, οὕτως, ἔχω, which are used in the sense of being qualified or endowed in any manner. Ἐχω

is here ἔχω (εἰμυτὸν), *habeo* (me). In some of these cases ἔχω may mean, *I have* (the power), *I am able*.

How is (has) the place in regard to timber-for-ship-building^{gen}?

The Athenians ran-forth-to-help^{impf} as-fast-as-they-could-run (as of feet they had).

Here the verb ἔχω is omitted: Rush-ye, as-fast-as-you-can-run (in-what-way of feet).

As quickly as each could. (Say, As each of quickness had.)

So angry am I. (Say, So of anger I have.)

I do not know (have ascertained^{pl mid}) how-learned-or-just-he-is (of erudition in-what-way he has and of justice).

To be of such a turn of mind. (Say, Thus of turn-of-mind to have.)

For ὤς, &c., we find sometimes καλῶς, μετρίως, εὖ, &c.

To be pretty drunk. (Say, Prettily to have of drunkenness.)

To have a sufficiency of the means of living. (Say, Moderately to have of means-of-living.)

To be sound in mind. (Say, Well to have of understanding^{pl}.)

To be advantageously-situated^{pl} in regard to the passage to (on) Thrace^{gen}.

And other verbs are used besides ἔχω:

The city seemed^{impf} to them^{dat} to be favorably circumstanced in regard to the war^{gen} with (towards) the Athenians^{acc}.

Doing well in life. (Say, Of the life well being-come^{nom}.)

Thus do you belong to these^{dat} in respect of kindred.

By the same omission of περὶ (with respect to) may be understood the following phrases.

To proceed (*go-up*) far in respect of¹ virtue.

To increase (*drive^a forward*) in desire-of-power^{art}.

To press (*drive*) forward in respect of wisdom.

To proceed far in respect of love^{art} (*Cupid*). (*That is, To make great advance in love.*)

To philosophize far-beyond one's (*the*) age.

To advance forward (*to-the-fore-part*) in regard of making-money (*τοῦ with infin.*).

Good-deeds^{art} among the Persians (*Ionic*) are honored (*respected*) by-an-advance (*to-the-fore-part²*) towards greatness (*Ionic*).

To-such-a-pitch of dread am I arrived^{a 2 m} (*come-from*).

They came (*came-together^{a 2}*) to this^{neu acc} pass with respect to distress (*necessity*).

Some have come (*arrived: pf. mid. Attic*) into such^{neu} (*this*) a state in respect of madness, that (*so-that*) . . .

They were in this state in regard to preparation.

¹ The author of the notes to Matthiæ explains this phrase on other grounds: "Πρόσω means forward, i. e. to the fore part; and hence naturally takes a genitive, like other adverbs of place. Ποῦ ἐστὶ τῆς ἀρετῆς; πρόσω: At what point of valor is he? At an advanced point." In the phrase too which occurs in this rule, Εἰς τοῦτο ἀνοίας ἐληλύθασιν ὥστε &c., εἰς τοῦτο ἀνοίας may mean, to this (degree or advance, πρόβημα, προχώρημα, &c.) of madness. And in the preceding rule on ὡς, οὕτω, &c. ἔχω with a genitive, ὡς may have a reference to its original form οἷς, οὕτω to its original form οὕτω (i. e. τούτω), &c.; and a substantive understood and agreeing with it (In these STATES of, In such a STATE of, &c.) may be the real government of the genitive. But I have chosen to follow Matthiæ here: though among the prepositions I have explained it the other way.

² "That is, τιμῶνται ὥστε αὐτοὺς (τοὺς αγαθοεργούς) ἐς τὸ πρόσω μεγάθεος ἀνήκειν." Matthiæ.

Because-they-were in such *a state as to danger*^{art}.

The Athenians proceeded^{a 1} (*progressed*) to (*upon*) a great^{neut acc} *pitch in respect of power (ability)*.

To this day. (*Say, To this*^{neut acc} *of day*).¹

Περί, *in regard or respect to, is omitted in numerous constructions of the genitive.*

To be much mistakenst *with respect to* the effect of his (*the*) words and of his (*the of him*) meaning.

To be disappointed *in respect of one's hope*.

To be cheated *in regard to one's hope*.

You have been disappointed^{a 2} *respecting the marriage*^{pl} of this unfortunate^{art} *girl*.

To be-in-haste (*speed*) *with respect to the battle (Mars)*.

The morning forwards us in respect of a journey (way), and forwards us in respect also of work.

I was bruised^{a 2} *as to my (the) head*.

Bruised^{a 2} *as to their (the) skulls*.

He was horribly fractured^{a 2} (*Attic*) *as to his (the) head*.

You are (ἐπλεο, *for* ἐπέλεο, ἐπέλου, *from* πέλομαι) *deceitful in regard to your discourse*^{pl}.

Forgiving *with respect to human*^{art} (*manlike*) failings.

Childless *as to male children*.

Unhonored *with respect to the praises which were celebrated in the city*.

Most unbribed *in respect of money (riches)*.

Unsupplied *with a shield*^{pl}.

Sheltered *as to all tempests. Or this may be construed :*

¹ Here μέρος may be understood.

without the winds of tempests : as in this sentence, Without-the-brass of shields : i. e. without brazen shields.

We are not unyoked *in respect of the marriage-bed.*

A virgin of-age (*ripe*) *with respect to marriage.*

Untouched *as to the spear.*

Unwept *as regards friends.* (*Or here the ellipse is ὑπὸ, by ; which may be supplied in some of the foregoing and following examples.*)

All the admonitions (*suggestions*) which-were-given-me-by-you (*my*) *were suggested to you^{dat} by her, and you say nothing of (from) yourself^{sem}. (Here the ellipse seems to be ὑπὸ, by ; or ἐκ, from.)*

Much-shaded *with laurel.*

You lie, Agamemnon, slain^{a 2} *by your wife and by Ægis-thus.*

But rise (ἀνα), lest *the town should soon be burnt^{subj} by consuming fire.* (Ὑπὸ *may here be supplied ; and perhaps in the next sentence also.*)

To set-fire-to^{a 1} *the door-frames by means of consuming fire.*

Hearing (*Listening-to*) the decree^{acc} (*vote*) *respecting your (the) bride.*

The news (relation) concerning Chios^{art}.

Tell^{a 2} (*Remark*) me^{dat} *concerning my father.*

I come to-tell^{fut part} *you about my-mother (the mother the mine).*

She passes (*crosses*) from *her house^{pl}, either from hearing (hearkening^{nom}) about her son or by chance^{dat}.*

They considered-diligently^{impf} *about the sail home (home-ward).*

The oracles which were delivered^{a 1} concerning me (this body).

*As to what regards your^{art} turn-of-mind (disposition), one thing I fear^{of} *mid*.*

With regard to the woman,—if indeed (μὲν), being taught properly (the good^{neut acc pl}) by her (the) husband^{gen} (man), she does-ill^{opt}, the woman then perhaps may justly have (opt. with αὐ) the blame.

As-to (Here περὶ is supplied) the number, do not (μὴ) enquire^{a 2 subj} how-many are able to do these things.

With the ellipse of περὶ with a genitive may be understood also the following phrases :

Sacred serpents, in-no-way hurtful in regard to men.

Oh (ὦ) marriage^{pl} of Paris destructive in regard to his friends.

If it is right for slaves (the bondmen^{dat}) to ask^{a 1} (search-out) of the free^{acc} things not (μὴ) painful nor irritating (biting) as to the heart.

Being suspicious as to the capture of-Troy (Trojan). (That is, Suspecting that Troy would be taken.)

Co-operative in regard to the common good.

Offending^{pl} (Sinful) in regard to the Goddess (God).

And whatsoever things are akin (brotherly) in respect to these. (Unless the adjective be supposed to have a reference to the government of the substantive.)

O dear^{sem}, O dearest, O thou who art allied to all birds. (A bird is supposed to speak.)

Philēbus asserts that pleasure^{art} (accus.), and delight, and whatsoever other things are like (consonant) to these (this kind^{art}), are^{inf} a good to all animals.

Teucer founded^{a 1} (established) Salamis, making^{a 1} it of-

the-same-name *with* the country which-was (*being*) his (*him* ^{dat}) before.

Justice who-is (*the*) of-the-same-family *with* the Gods below.

Capable-of-teaching *as far as regards* his-own (*the* of himself) wisdom. (*That is, Capable of teaching his wisdom to others.*)

It behoves a (*the*) commander to be expert-in-preparation *in respect to* the things appertaining to war^{art} (*acc.*), and expert-in-providing *for* the soldiers^{dat} *in respect to* provisions (*necessaries*^{art}).

O splendor of the sun successory *with regard to* (*or to*) sleep.

This other agony (*contest*) of groans follows (*arrives*), successory to groans.

Many of these adjectives may be viewed as substantives; as "harmers," "destroyers," "biters," &c. So the following:

Cast^{a 1} (*Throw-down*) me from this land as-rapidly-as-possible where I shall appear^{sut mid} the addresser of no-one of mortal men.

Proceeding^{fem} (*Tending*) in-order-that I might come^{a 2 op.} (*ικνέομαι*) to be the addresser of prayers to Minerva (*Say, "of Minerva;" of which construction examples were given before in p. 106.*)

Words expressing understanding, experience, remembrance, concern, consideration, reflection, desire; and ignorance, forgetfulness, neglect, are followed by a genitive¹, governed by περὶ ("in regard to") expressed or understood.

¹ It must be noticed that the verbs in this and the following rules for

I wish to be ignorant rather than wise *in regard to* evils.

Not being skilled (*trained*) *in the* art-of-riding.

Well acquainted^{duat} with every-kind-of-engagement (*all battle.*)

Instructed (*Informed*) *in* war.

I, O women, am in-some-degree accustomed *to* the discourses of *this woman.*

Versed in the arts. (*Here and in the next sentence περι is supplied.*)

If they are-inexperienced (*have unskilfully*) *in the other things.*

Remember^{a 1 m} ye *your* impetuous (*fast*) prowess.

Thetis did not forget^{impf} (λήθομαι) *the* injunctions of her son.

Do not (μη) remind^{a 1 subj} me of evils.

She makes me forget all *things* that (*whatsoever*) I have suffered^{a 2}. (*"To make forget" is ἐκληθάνω.*)

Why (*Poët.*) do you care so (*thus*) *about those* men?

Do not (μη) make-mention^{a 1 pass pt} any-more about my^{ari} father. (*Here περι is supplied.*)

The Cyclops mind not *the* ægis-holding Jove neither *the* blessed Gods.

Unless one (*any-one*) should not (*not-either*) have-any-care^{opt} for parents, or (*not-either*) children, or (*not-either*) any (*not-one*) *thing* else.

Argos is your (*you^{dat}*) country; *about* which it is just that you^{acc} should have (*make^{mid}*) as-much consideration as (*how-much-soever*) you have about your-parents (*the parents the of yourself*).

If you have neglected^{pl} your (*the*) mother in any^{acc neut} thing.

Young men care (*Say, It-is-a-care*¹ young^{pl dat}) for exercises and pipes and revellings.

What-have-I-to-do-with (*What to me*^{dat}: “μέλει” being understood) strife?

The-city-has-regretted (*Say, It has-been-a-regret*^{a 1} to the city^{dat}) often before-now the judgments which-have-been-given (*the having become*^{a 2 mid}) with (*in-company-with*) anger^{gen} and not (μή) with proof.

Repentance^{art} on account of the expedition.

Let him be-attentive (*imperative*) to the sowing.

Why do I spare (*i. e. am careful about*) my life (soul)?

O miserable person, spare^{a 1 mid} your children.

Reflecting (*Having-in-mind*) on which things, it behoves you not (μή) to overlook such a report^{acc}.

When (*As*) they heard^{a 2 m} (*were informed*) about Pylos^{art} being taken (*thoroughly-taken*). . . .

When (*As*) they understood^{a 2} about their erecting-a-wall^{gen pl}. . . . (*Properly, about them erecting it.*)

As-many-as understood (*comprehended*^{impf}) one-another.

Oligarchy^{art} may seem (*a. 1. opt. Æolic with αν*) to be a (*certain*) fondness-for-command, violently longing (*desiring-earnestly*) for dominion.

To long for great things beyond (*contrary-to*) what-is-just^{acc} (*the just*^{neut}).

You would be particularly stimulated (*a. 1. opt. with αν*) to aim^{a 1 pass} at honorable^{art} deeds, if you learnt^{a 2 opt} (*learnt-thoroughly*) that we have even the-most-genuine-pleasures-

¹ Μέλει is used also as a personal verb: Ἄλλοισιν ἄλλος Θεῶν τε κἀνθρώπων μέλει, Eurip.

resulting-from-them (*the pleasures the from them particularly genuine^{acc}*).

Why do you set-your-mind-on (*place-mind-on*) ambition the worst^{sem} (*most bad*) of the Deities?

The soul desires (*regrets-the-loss-of*) the heaven^{acc} and its kindred air, and thirsts, stretching-forwards *towards* the mode-of-living there (*to-that-place*).

One-without-ward, one-without-law, one-without-a-hearth is he who is-fond-of civil war.

Mimnermus burnt^{impf} *with love* for Nanno.

The black-eye-browed girl^{acc} for whom he fretted^{a 1 p.}

Let no-one (*not-any*), setting-his-mind-on the spoils, linger (*imperative*) behind.

Hence perhaps εὐθὺ and εὐὺς, "*straight*," take the genitive:

Straight *towards* Pellēne.

And hence perhaps ἀγχι, ἄχρι, μέχρι, πρόσθε, σχεδόν, &c. also take the genitive. Unless rather they depend on πρὸς, "*towards*." See the end of the prepositions

Words which express fulness, emptiness, and defect, govern a genitive, depending on ἐπὶ, in respect of.

The earth is full in respect of evils, and the sea is full of them also. (Put μὲν and δέ.)

We shall see (*discover*) the city become^{a 2 part} filled (*crammed*) with merchants and foreigners.

Ye are led-astay full of fond conceits.

A beaker of wine. (*I. e., full of wine.*)

A wood of leaves. (*I. e., full of leaves.*)

I-have (*me^{dat}*) enough of bewailings.

Having enough of grief.

Wealthy *in regard to the* means-of-subsistence.

The Deity *is* rich *in* evils towards me.

Those-who-are (*The*) rich in-truth, not *in* gold but *in* what it-becomes the *really* fortunate *man* to be-rich, *in* a good and rational life.

Flesh^{pl} void (*The flesh the void*) of sense is *the* ornament^l of *the* market.

Destitute of friends.

Bereft of thee.

They stripped (*placed* ^{a 1} *naked*) me *as to my* double-folded vest.

When (*At-what-time-soever*) the soul is ^{subj} pure (*clean*) *in respect to*¹ all the evils and lusts which-affect (*about*) the body^{acc}.

Will you set (*send-out*) me free *in regard to the charge of* murder (*blood*)?

As-many-as were filled-up-to-the brim^{imps} already *with* depravity.

The city was-burdened^{imps} neither (*not*) *with* causes nor (*neither*) *with* accusations nor (*neither*) *with* poverty nor (*neither*) *with* war.

The streets teem *with* drinking-bouts.

A man gluttoned ^{a 1 m} *with* wine and meat (*victuals*).

Give-orders-to (*contracted*) the Greeks^{acc} to enjoy ^{a 1 m} food (*corn*) and wine on *their* swift ships^{dat}.

After she was satiated (*delighted* ^{a 1}) *with* lamentation causing-many-tears

A house wanting servants (*assistants*).

They-who-have (*The having*) nothing (*not*) and are-without (*being-without*) a livelihood send-out *their* stings against (*unto*) those-who-have (*the having*^{acc}) property.

It requires a long time to tell ^{a 2} (*remark*) these *things*.

¹ Demosthenes uses καθάρως with ἀπό.

It requires much time and is altogether-difficult.

If-you-stand-in-need-of my^{art} help (hand).

The fire wanted ^{a 1} (δεῖν) very-little of-destroying ^{a 1} in the Platæans.

It wants little of (This is used for "Nearly.")

So-much¹ am-I-far-from (fail-of) a superfluity.

It needs a wise mind (understanding).

Cyaxares sent^{impf} to Cyrus^{acc}, requesting (asking-for) him to endeavor to come ^{a 2} (arrive).

O Persians, I have convoked ^{a 1} (collected) you, wishing (requesting) these things.

Hercules ridded ^{a 1} the grove of Jove of the lion.

You^{pl}, stripped ^{a 1} of such allies, shall remember^{paulo-post-fut} (or shall be reminded of) my^{art} words.

You-have-not-a-scarcity of wisdom (the wise ^{neut pl}).

Of what^{sem} (how-good) a partner do you deprive me!

You shall bereave (Attic) Paris of life by my^{art} arrows^{dat}.

The Athenians were freed^{a 1} (no augment) from tyrants.

In old-age^{art} there is much freedom from such^{art} passions.

I clear you of this murder.

I will rescue this land from its malady.

The Gods cured (loosed^{a 1}) him of his disease (ill-state-of-health).

These last verbs are found also with ἀπὸ or ἐκ after them :

Pausanias, having freed^{a 1} Greece^{art} from the Medes

Thee loosed^{a 1 part} from these chains

The last few genitives may therefore be referred to these prepositions. And so may those in the passages which follow; though they are considered by Matthiæ as depending on περί.

Neither had he yet escaped (*was^{poet} fledst*) from his struggles.

Yourself (*Self^{sem}*) and your (*the*) sister shall not escape *dual* (*roll-away*) from the worst (*most bad*) doom. (*Put "and the" in one word.*)

May God keep-off^{opt} affliction from your children!

To be debarred from the customary^{neut} rights.

The Athenians kept-aloo^{a2} from the Hellenic war.

There *the* king and the Greeks were-apart (*held-apart^{a2}*) from one-another about (*as*) thirty stadia^{acc}.

These^{neut} places are-apart from each-other thirty stadia^{acc}.

Knowledge separated from justice.

The Nile . . . that-which-severs (*the severing*) Asia^{art} from Libya^{art}.

To separate the soul from the body.

Jove warded-off^{impf} fate^{pl} from his child.

To ward-off^{a1} destruction (*pest*) from the ships

A covering from the snow (*shower-of-snow*).

A bulwark against evils.

Protection from the snow.

Serviceable (*Auxiliary*) against the cold.

The younger among-them (*of them*) when meeting-with the elders^{dat} retire from the path.

Get-away^{pl} from the path.

They rise-up (*stand-up-above*) from their (*the*) seats.

They retire from their place (*territory*).

In-vain should we thus be (*opt. with àv*) possessed-of a maritime army^{acc} of Grecians, if *though* being Athenians we should retire^{a1 subj} (*recoil*) from the command (*rule*) to make way for the Syracusans^{dat} (*i. e. if we should resign the command to them*).

To lead-astray any-one from the path.

The Muses made^{a 1} *Thamyris* cease *from his* singing.
 ("I make cease" is *παύω, σῶ*.)

The Argives ceased^{a 1} *from the* murder.

Pericles^{art} endeavoured^{impf} to disengage the Athenians
from their (the) anger towards (upon) him^{acc}.

I have kept (*sent-back: pf. poet.*) *my heart from* sorrow
 (*woe*).

They are kept-under *from* being-disobedient (*το ἀπειθεῖν*).

The husband was lying in *his* chamber^{pl}, having ceased
 (*paused*) *from* chantings and joy-producing sacrifices.

Me make-to-*cease*^{a 1} *from my* evils.

Comparatives are followed by a genitive, which is governed
by *περὶ*, (*in respect of; or, as it is also used, over, above,*)
πρὸ, *ὑπὲρ*, *διὰ*, *or* *ἀντὶ*.

From whose (*of the*) tongue flowed^{impf} a voice sweeter
than honey.

Horses whiter *than* snow.

You-have (*is you^{dat}*) always a heart harder *than* stone
 (*Poetic*).

Justice is more-powerful *than* riches.

Thee, a lioness, not a woman, having a nature wilder *than*
 the Tyrrhenian Scylla. . . .

To whom^{pl} despotism^{art} was *a thing* more welcome than
 (*before*) freedom.

Whoever thinks a friend *to be* of-more-importance than
 (*instead of*) his (*the of himself*) country, him I value-not.

Sometimes *ἤ, than*, is placed redundantly with the genitive:

From her mouth flowed^{impf} a voice more sweet than a
 honeycomb^{gen}. (*Virgil: "Graviora timet QUAM morte*
Sichæi.")

The genitive is put with all words which imply the idea of a comparative.

Arion^{acc}, a harper second to none of those (*the*) then living (*being*).

Being inferior (*posterior*) to no-one in substance^{dat} and in family.

The Grecian army is many-times-greater *than* ours (*the our*).

First (*The first*^{neut}), he took-away^{a2} (*took from*) one part (*lot*) out-of all^{neut} *the sum*; and after this^{acc} *part* he took-away^{impf} (*took-from*) *the double*^{sem} of it^{sem}; and the third again *he took away, being the whole-and-half* of the second, but three-times-as-much-as the first; and *the fourth*, twice-as-much-as the second; and *the fifth*, three-times-as-much-as (*treble*) the third; and the sixth, eight-times-as-much-as the first; and *the seventh*, seven-and-twenty-times-as-much-as the first.

When (*At-what-time-soever*) they possess (*have-in-possession*^{a 1 m subj}) above (*superfluous*^{neut pl}) what-is-enough . . .

. . . *That* even the best^{acc} *were* overcome^{part pr} (*worsted*) by these affections. (*Here ἡττάω is from ἡττων, "less."* *The genitive therefore may depend on the comparison. Or it may be governed by ὑπὸ, by; or even by περὶ, in respect to.*)

Offering (*Sacrificing*) small sacrifices from small *means*, he regarded^{impf} *it* as nothing to be surpassed (*μειώω; from μειών, "less"*) by those-who-offered (*the*^{pl} *sacrificing*) many (*Say, many and*) great^{pl neut} *sacrifices* from plentiful (*many*) and great *means*.

I was overpowered (*conquered*^{impf}) by the bawling.

It is disgraceful *that* the soul should be overcome^{inf} by gain, anger, pleasure, pain.

To be inferior (*To be left-by*) to any-one.

To be inferior (*To be deficient*) to any-one.¹

He came-too-late-for^{a 1} the battle. (*See the second sentence of this Rule.*)

I shall be deprived-of *my* daughter.

They do not fail-to-use opportunities *art*.

Very-soon you may become-superior-to^{a 2 m opt} (*with àν*) the power (*ability*) of the king.

You surpass (*are-superior-to* : *Poët.*) all women in look^{acc} and in size.

A loud-crash^{acc} exceeding thunder.

Much surpassing (*outstripping*) men.

Hence verbs signifying To “rule” or “govern” take a genitive.

You reign-over Tenedos (*Poetic*) with-a-strong-hand.

You came^{a 2} reigning-over Sparta, not having-power-over us.

A commander governs (*conducts*) an army and the pilot governs sailors, and God the world, and the mind the soul, and prudence (*intelligence*) the prosperity of (*about*) life *art* (*acc.*)

O king of the Medes, rule-over thy-people (*the^{nt} of yourself*), and bear-to-see us governing those whom (*whom-altogether*) we do govern.

Clearchus^{acc}, who-was-at-the-head-of the state (*things then*)

Periander^{art} reigned-over^{impf} Corinth. (*Ἰπάρκιδος* “I

¹ “To this head,” says Matthiæ, “should perhaps be referred also ἀνέχουσι τινας, to bear any thing; the opposite to sinking under, succumbere.”

reign-over," may have a reference to τύραννός εἰμι. See κοῦρανέω in the next sentence to κοῦρανός εἰμι.)

He rules (*lords-over*) this land.

Hence also adjectives and substantives, in which the idea of governing or of being governed is implied, take a genitive.

Philip became^{st mid} master-over the Illyrians.

To have-the-mastery-over fear and passion.

To be master-over sleep.

The good-for-nothing manikins are powerless-against all the desires (*propensities*), and so (*after-that*) blame (*charge-with-blame*) Cupid; but the honorable and good, *though* wishing-for gold^{gen} and good horses and fine women, nevertheless are-able with-ease to abstain *from* all these^{gen} things. (*Join in one word "and so." Also "and good."*)

Under-the-dominion-of (ἡσσων; i. e. "*less than*") pleasures.

Subdued-by labor.

Let *there* not (μὴ) spring-up^{subj} one who shall be^{opt} powerful *over* us.

Intemperance (*Defeat*) in (i. e. ὑπὸ) drinking^{art}.

To-be-upset (*Defeats*) by pleasures or pains.

The-having-no-power^p (*Impotence*) *over* pleasures or pains.

To practise a mastery *over* cold and heat and labor

Mistress (*Venerable*) *over* wild-beasts.

Mistress *over the* sharpest darts.

Verbs, signifying To "obey," take the genitive on the same principle as the verbs To "rule," "command," &c.

How is it possible to disobey the words of *my father*?

Now therefore, obeying (*trusting*) me, become^{pl} free. (Or *πείθομαι* may be "*I am persuaded*," and the genitive may be governed by *ὑπό*.)

Neither did the Goddess refuse-obedience-to^{a 1} the messages of Jove.

*Words, which imply a comparison with respect to value or require a definition of value, take the genitive, which is governed, as before, by *περὶ*, *ἀντὶ*, *ὑπὲρ*, or *πρό*.*

To all the people there is regret for a brave-minded man *aying*^{gen}; he is worthy to be compared with the demigods.

Though (*Being*) alone, he does (*brings-to-pass*) things worthy to be compared with (or equivalent to) many (*properly, the actions of many*).

All the gold upon the earth^{gen} and under the earth^{gen} is not worthy-to-be-compared-with virtue.

Judge^{pl} (*Think*) them worthy of a penalty.

The man is condemned (*estimated*) to death.

Let them be chastised^{a 1} (*imperative*) in-a-manner-worthy of the injustice.

That the bad^{acc} man and the good man should be judged-worthy^{inf} of like^{art} recompences.

They purchase their (*the*) wives (*women*) from (*beside*) their (*the*) parents^{gen} for a great-deal-of-money.

The Gods sell us^{dat} all the good things of life in exchange for labors^{art}. (*Join "the good" in one.*)

He exchanged^{impf} arms with (*at-the-hands-of*) Diomedes^{acc}

the son-of-Tydeus, golden for brazen, arms worth-a-hundred-oxen for arms worth-nine-oxen.

I would not exchange (*a. l. opt. with ἀν*) my *art* hard-lot for your *art* servitude.

For how-much would you buy it (opt. pr. of πρίσκει with ἀν)? I would buy it even at the cost of my (the) life (breath).

He released (*loosed*^{a 1}) them for a ransom^{pl}.

Divers plunging-in-the-water sawed-off^{a 2} the stakes for pay.

Nor to have bartered^{a 1 m} their (*the*) good-will towards the Greeks for any (*not-one*) favor or (*nor*) emolument.

She came^{a 2} into my hands *at the expense of* many toils.

Character is not to-be-bought for money (*riches*).

To get-in-exchange^{a 1 m} immortal reputation for (*instead-of*) a mortal body.

Exchanging^{a 1 m} (*Giving-in-exchange*) life (*the neut to live*) for (*in-place-of*) nothing^{gen} (*not-one neut*) else, but willing to die (*die-off*) in the wars for-the-sake-of-obtaining honorable reputation^{gen}.

.... Whether (*Whether-of-the-two*) virtue^{art} is knowledge, or *a thing* distinct from knowledge.

Man seems to me to differ (*bear-apart*) from the other animals.

This is no-other-than (*not other instead-of*) your child, old-man.

Restoring *these things* ye do holy things; and not (*μη*) restoring *them* ye do what-is (*the pl*) contrary to these.

The genitive often expresses the "cause;" and is governed by ἐπεὶ, in respect to, or ἕνεκα, on account of.

Enraged^{pf pass} *on account of the* Greeks who (*as-many-as*) had perished^{a 2 m} (*were ruined*).

To grieve *on account of* misfortune.

Sorrowful^{acc fem} *on account of* her (*the*) dead (*pf. part.*) brother.

I praise (*envy*) you *for* your (*the*) prudence (*mind*), but detest *you for* your (*the*) cowardice.

Do you not admire (*venerate*) these *men for* their (*the*) manly-feeling and *their* dexterity (*handiness*)?

I will punish^{mid} them *for* their-coming (*the coming*) hither.

They enviously-begrudge our^{art} city^{dat} the land which-has-been (*the*) given^{pf part} it by the Orōpians^{gen}.

To be-objects-of-envy *to* the Grecians *on account of* the empire which^{gen} we have.

Do not (μή) refuse^{a 1 subj} (*envy*) me^{dat} my prayers, O prince.

I do not begrudge you^{dat} this gift.

Cyrus^{art} pitied^{a 1} him *on account of* his (*the*) suffering.

To blame (*charge-with-blame*) one-another *on account of* what-had-happened.

I will sue you *for* cowardice.

Having accused^{a 1 m} me of murder.

Having convicted^{a 2 pl} Cleon of bribery (*bribes*) and theft.

He accused^{a 1 m} (*wrote*) me on-account-of these very things.

To be-prosecuted (*fly*) on a charge^{dat} of murder.

The punishment is sometimes in the genitive :

Xanthippus, having brought (*led* : aor. 2. Attic) Miltiades before (*under*) the people^{acc} *on a charge of* death. . . .

These judge *cases of* death.

To be judged *in* a case^{dat} (or *cause*) of death.

The genitive is similarly used with substantives and adjectives :

Over-joy^{art} *on account of* the victory.

Grief (*Anguish*) *for the* godlike Hercules.

Anxiety^{pl} *on account of* his father.

Oh me^{voc}, care-worn^{sem} *on account of* your^{art} death.

O woman bold^{voc} *in respect to thy* daring.

Hence the genitive stands alone in exclamations, with and without an interjection :

Apollo^{voc} averter-of-evils ! what-a (*the*) swallow !

O Jove, the acuteness of his (*the*) intellects !

Alas ! the man ! Ah ah ! the harsh Deity !

Oh (ὦ) me^{dat} ! my (*the*) beard !

Oh-me ! my^{art} wretchedness (*evils*) !

Oh (οἶα) ! this Persian armament !

Oh (ὦ) me^{dat} ! my loss (*detriment*) !

Oh (ὦ) me^{dat} ! *the* misfortune !

Oh me^{dat} ! *the* frenzy !

Words of "praying" take a genitive, which is governed by περι, ἔνεκα, ἀντί, πρός, *or* πρός.

I beseech *you* both (ἡμῖν) *by* (or *for the sake of*) Olympian Jove (Ζῆν, ἡνός) and (ἡδέ) *by* Themis.

I entreat *you by* these knees, and *by* your chin, and *by* your right-hand.

I supplicate *you on account of* this woman.

Having supplications *to offer to you*^{dat}, father (*Say, O father*), myself *for myself* and *for my*^{art} auxiliaries.

I imagine *that my*^{art} father^{acc} would offer (*stretch-forth* :

a. 1. *inf. with àν*) many supplications beseeching me by this chin. (That is, that he would make many supplications by laying hold of this chin.)

Verbs signifying to "begin" take a genitive, governed by *περὶ*, with respect to. Or, they have reference to the government of verbs signifying to "rule, govern, head," &c.¹

Begin, dear Muses, a bucolic song.

Certainly the son (*production*) of Maia^{art} and Jove was-the-cause-of (*began* ^{a 1}) great tribulations, when he came^{a 2} into the Idæan forest.

The Lacedæmonians determined^{a 2} to save the city through the virtues^{acc} of those men^{art} who were-the-authors-of^{a 1} (*began*) freedom^{art} to all Greece^{art}.

The nominative followed by a genitive marks the proportions of a whole. This genitive depends on *εκ* or *από*.

One of these. (That is, One out of these.)

Of the things which-exist (*being*), some (*the indeed*) are in-our-power, others (*but the*) are not in-our-power.

They overcame^{a 1} those^{acc} (*the*) of the Sicyonians who-engaged-with (*having engaged-with* ^{a 1 acc}) them.

Those (*The*) of them who-fled-down (*a. 2. part. nom.*) to Mycalé^{acc} were destroyed^{a 2}.

Many^{acc} delighting in such^{dat} (*the*) of the eatables and

"The construction of *ἀρχομαι* with *απὸ* is distinct from this. The genitive, without a preposition, marks the action or condition itself which has commenced; but the genitive with *απὸ* marks the individual point which is the first in continued action or condition. *Τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἀρχεται*, The children begin life with sorrow. *Τοῦ ζῆν* marks the continuance of the condition which has commenced; *απὸ λύπης* the feeling, which is the first in the condition thus commencing." *Matthiæ*.

customs-of-life^{art} as-hurt (*hurting*^{dat}) both the body and the soul.

That which is wont to happen (*fall-against*) to those-men (*the from men*^{art}) who-succeed (*succeeding*^{dat}) in life, first indeed rivalry, and after (*from*) rivalry envy.

The *dat neut* part of the walls which-was-in-a-bad-state (*being ill*).

She ruined ^{a 1} most of the Greeks.

Few out-of many returned ^{a 1} (*returned-from*) to-their-home.

Few out-of many were saved ^{a 1}.

The good *among men*^{art}.

The good (*profitable*) *among men*^{art}.

The best (*altogether*) of the soldiers.

Those (*The*) of the popular-party.

The half *masc* of the time.

The greatest *sem* (*much*) part of the territory.

A thousand heavy-armed-men of the Phocians kept-guard^{impf} on (*down*) this *acc neut* side of the mountain.

Into such *neut* (*so-great*) a state of daring did they come (*come-from*^{pf pass}). (*Many instances of this construction we have noticed before in p. 108. Perhaps they might as well be referred to this rule, by the governance of some substantive understood.*)

After the battle^{acc} those of the enemy (*enemies*) who were taken ^{a 1} last (*adverb*) reported^{impf} the same things.

There is not one-man (*mortal*^{gen pl}) who (*whosoever*) is free.

Having demolished ^{a 2} the part of the wall where (*dat. sing. fem.* of *ὅς*) the pile-of-earth lay-against^{impf} (*was falling-against*) it, they introduced^{impf} (*brought-in*) the earth.

. . . . *That* the Athenians^{dat} would not have (*be*^{fut inf}) in

the narrow-place either (not-and) a sailing-round-the-enemy^{acc} or (not-and) a sailing-through-the-enemy, to which^{neu} (which-altogether) part of their (the) art they particularly trusted^{impf} (believed).

They left^{a 2} (left-down) their vessels at Coressus a town of the Ephesian^{sem} territory. (But the name of the country is generally placed first, as in the following sentence :)

The army of the Peloponnesians went (came-from^{a 2 m}) to Cenoë^{acc} a town of the Attic^{sem} territory.

There died^{a 2} (died-off) of the commanders Etesilaus (Attic).

A wheel of the class of earthen^{art} ones. (That is, An earthen wheel.)

Oil-cruets^{acc} of the class of round^{art} (rotund) ones.

Having taken^{a 2} an axe of the kind of ship-building^{ar} ones.

He wished^{impf} to be one of those-who-remained (the remaining) at home.

Being one of the council.

You know (have ascertained^{pf mid}) that all the others regard death^{art} to be one of the greatest evils.

He married^{a 1} one of the daughters of Adrastus.

Certainly you were (with Attic addition) one of the house-breakers (wall-piercers).

Even Socrates^{art} was one of those-who-served-in-the-army (the serving-in-the-army) about (round) Milētus^{acc}.

Of whom I affirm that even Archelaüs^{acc} will be^{inf} one.

You are, as you seem (seem-like^{pf mid}), one (some-one) of the good.

Of whom I shall appear^{fut mid} to-be (having-become^{pf pass}) one.

You will find in all transactions that the approved^{acc} and

admired are (*being*) among (*from*) the most (*adv.*) intelligent, and the infamous and despised *are* among (*from*) the most unlearned.

Having taken ^{a 2} sixty ships out-of those-which-were-blockading (*the blockading*) the harbour.

It is *one among* the shameful *things which happen*. (*I. e. It is a shameful thing.*)

It would be (*opt. with àν*) in us a despicable *thing* (*some-one^{neut} of the despicable^{pl}*).

Mellon, *one of* the Thebans who-fled (*part. pf. mid.*) to Athens. . . .

Chrysantas, *one of* the nobles. . . .

But sometimes the nominative or accusative is used.

Two ^{art} parts of the Peloponnesians and *their* allies made-an-inroad ^{a 2} into the Attic ^{fem} territory. (*Here "parts" and "Peloponnesians" are both in the nominative.*)

Most-of-the-dwellings had fallen, but a few remained ^{impf} (*remained-over*).

Of the two cliffs (*"The two cliffs" in the nominative*) the-one (*the indeed*) rises (*mounts*) to the wide heaven ^{acc}, but the other cliff you will observe (*discover*) to be more low (*humble*).

They are-conscious *that* those-who-have tyrannised ^{acc} (*the having tyrannised^{pf}*) before them *have been* taken-off ^{pf}, some ^{dec} (*the indeed*) by *their* parents ^{gen}, others (*but the*) by *their* sons, others (*but the*) by *their* brothers, others (*but the*) by *their* wives (*women*).

Trembling seized (*came-under^{a 2}*) each-of-the-Trojans (*Trojans each^{sing}*)

The genitive is used after adverbs of place, on the same principle. So in Latin: "Ubi terrarum," &c.

My father lives in-another-part of *the* earth or has died *℥*.

In-what-part of my mind (*understanding*) is it inscribed *℥*?

Will ye not with-as-much-haste-as-possible exile (*eject*) him to-one (*somewhither*) of *the* deserted islands?

In-this-part of *the* discourse (*word*).

He fixed ^{a 1} *the* statue of *the* deity in *that* part of *the* city where it was most suitable (*opportune*).

You do not see (*mark*) in-what-state of distress (*evil*) you are. *So after adverbs of time:*

Late in the day.

At-what-time of the day?

The genitive is on the same principle put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only.

He sprinkled ^{impf} salt over it. (*That is, τῇ; "some salt."*)

To roast ^{a 1} flesh (*pieces-of-meat: contracted*).

They wasted ^{a 2} (*cut*) a part of the country.

Neither is it reasonable to bear morosely *any* of these things.

I know ^{℥ mid} (*have beheld*) some of my ^{art} equals-in-age and a little ^{dat neut} older, who.

Send-with me ^{dat} one (*or some*) of your attendants.

Having opened ^{a 1} (*drawn-aside*) the door a little.

To remit *one's* anger.

To slacken *one's* (*the*) step (*approach*).

A genitive is put with many other verbs which signify participation, or in which this idea is implied. This genitive depends on μέρος, μέρος τι, τι, μοῖραν, &c.

I do not partake of his (*him^{dat}*) impudence.

I have seen^{imp^{pf}} (*marked: with Attic prefix*) many even *who are to be ranked among* bad^{art} men^{gen} participating in manly-feeling^{art} and in the other approved ^{art} feelings; but *I have observed* prudence^{art} and justice^{art} to-be (*being^{neut pl}*) the peculiar possessions of the honorable and good. (*Join "and good".*)

Do you really also, Pylades, take-a-part in this murder?

I will undertake-with^{mid} you^{dat} this danger.

Undertake-with^{a 2} me these toils.

A good helper^{sem} in the labors in peace, and a steady ally in the deeds of war.

Sharing^{pl} a part (*lot*) of the honors.

To share^{fut} a part of a tomb.

. . . . Who^{pl} will share the greatest (*most*) part of the dangers.

In which^{gen} things there-is-no-participation-with¹ the depraved^{dat}. (*Or, there is no part with.*)

In the^{gen} things done^{pf} there-is-a-participation-with you^{dat pl}. (*That is, You have a part in these transactions.*)

He did not think^{mi^{pf}} (*imagine*) that power^{gen} (*i. e. τι μέρος*) properly appertained^{inf pr} to any-one^{dat} (*no one*) who (*whoever*) was^{opt} not (*μή*) better than the ruled^{gen}.

Neither (*And-not*) any kind of surfeit nor (*and-not*) of drunkenness is-becoming to us.

What are the Corinthians to us? (*Say, What^{neut} of Corinthians appertains us^{dat}?*)

You seem to me to say that a particle of no-one virtue belongs (*appertains*) to a man who-is-overcome^{dat} by the pleasures^{gen} which arise through-the-medium-of (*through*) the body^{gen}.

¹ "Μέτεστι is also put with a nominative as the subject. Thucyd. ἐμτεστι πᾶσι τὸ ἴσον." Matthiæ.

You seem *nt mid* (*seem-like; with prefix*) to-be-distressed (*to bear some^{neut} heavily*); it behoves you to impart some of your (*the*) distress (*heaviness*) to your (*the*) friends.

It is necessary (necessity) to impart even to our (the) slaves warmth (i. e. to cause our slaves to share with us warmth) and cold and meats and drinks (drinkables) and sleep; but we-must-not-impart to them at-all warlike (martial) knowledge and discipline.

Desiring^{pl} (*Desiring-with: i. e. others*) a share of the kingdom.

Of these *things* he desires (*desires-with*) a part.

Calculation^{acc}, by which^{dat} we plan many *things*, by-means-of (*through*) which^{gen pl} we obtain (*derive*) what-is (*the*) good^{gen pl} and drive-off^{mid} what-is (*the*) bad^{acc pl}.

We should not have got (*derived: a. 1. with av*) the least part of it^{sem} (*i. e. of the benefit*).

I derive this good from the dangers *I have incurred.* (*Here the accusative is used.*)

Often has an entire (*all-together*) city derived^{imps} (*drawn-from*) evil from a bad man^{gen}.

I-for-my-part, so (*thus*) may I find-comfort-from (*or enjoy*) my (*the*) children, hate that man^{art}.

She tasted^{a 1} *the draught.*

I taste bitter suffering (*distress-of-mind*).

All *things* smelt^{imps} (*Doric*) of summer, and *all things* smelt of autumn. (*Or the construction is, smelt the smell of summer.*)

These^{neut} (*Attic*) matters seem to me to point-to (*savor-of*) things of-more-importance, and more *in number*.

I smell of ointment *about* my (*the*) head.

Your (*The*) *very* garments^{gen} will smell of cleverness (*dexterity*). (*That is: A smell of cleverness will smell from*

your garments. Or, A part of your garments will smell of cleverness.)

From whose mouth a divine (*divinely-spoken*) smell of violets issues (*smells*).

A smell proceeds (*smells*) from it^{sem} (*i. e. the fountain*) as-if of violets.

Whence do you breathe such (*so-great*) ointments?

Not only does she breathe herself, but also makes *us* those-who-smell her to breathe *the* he-goat.

Whence has *the scent* (*or voice*) of a mortal lighted-on^{a 2} (*cast-at*) me?

On the same principle may be explained the genitive after verbs signifying to "obtain" or "receive."

. . . . That Achilles may (*κεν*) receive^{a 2 subj} (*obtain-by-lot*) gifts from Priam, and let-go^{a 1 subj} Hector.

Good-fortune is *theirs* who shall (*αν*) obtain^{a 2 subj} (*obtain-by-lot*) the most-becoming end (*termination*) of life, as (*just-as*) these indeed (*forsooth*) do now.

Ask them what (*of-what-sort*) men they found (*hit-upon*^{a 3}) us.

. That (*With-the-view-that*) the Trojans and the wives of the Trojans may present (*allot*^{us subj mid}) me when dead (*a. 2. part.*) with fire.

He was-buried (*lay-buried*^{us mid}) by others, having met-with^{a 1} (*come-across*) neither (*not-and*) a tomb nor (*not-and*) lamentations from (*at-the-side-of*) us^{gen}.

I have found^{a 1} (*run-upon*) a good (*virtuous*) Deity.

These inherit your^{art} (*plural*) glory and your^{art} goods.

And after the verbs signifying to "take."

Seize^{a 2 m} (*Take*) *ye* this man.

The opportunity of woman^{art} *for marrying* is small; and-in-case she does not ($\mu\eta$) seize^{a 2 m subj} (*seize-upon*) it, no-one wishes to marry^{a 1} her.

He alone blamed^{a 2 m} (*seized-upon*) the edict, concerning the cutting-off^{gen} of the hands of the prisoners.

While *there* is opportunity, undertake^{a 2 m} (*adventure-upon*) *ye* the business (*things*).

This remark makes-an-impression-on me marvellously.

If (*In-case*) we are-prudent^{subj}, we shall keep-hold of him.

I will keep-hold of her, as (*in-the-way-that*) *ivy* does of oak.

I persevere-in the same opinion (*the opinion the same*).

A great lake borders-on (*properly, holds on with*) the monument.

To be-earnestly-attentive-to one's (*the*) safety.

So-as not ($\mu\eta$) to meddle-with (*handle*) these *things* contrarily-to justice^{acc} (*the just neut*).

Touching (*Feeling*) this *your* chin with *my* hand^{dat}.

He takes^{ind} me by (*from*) the tail.

The part by which any thing is taken is often put in the genitive, while the whole is in the accusative.

They took^{a 2 m} Orontes^{art} by the zone^{gen}.

Will he drag (*lead*) *me* not willing^{sem}, having seized^{a 1} *me*?—Yes-truly *I* will, by *your* yellow hair.

To tie a dove by the foot.

The same construction of the genitive is retained also with the verbs which signify the opposite of To "take, seize," &c., viz., To "let go, loose, not to obtain, miss," &c.

Willing^{sem} I will not let-go (*get-rid*) of this *my* daughter.
He ordered^{a 1} me not ($\mu\eta$) to let-go (*get-rid*) of him any-more.

He lets-go (*abandons*^{mid}) the spear (*wooden-spear*).

I advise (*drive-towards*) you^{dat} not ($\mu\eta$) to let-go (*abandon*^{mid}) of Lachés nor of Nicias.

Deserting^{acc} (*Casting-forth*^{mid}) *our* allies.

Aiming-at the boar, he misses that^{gen} (*the*) indeed, but hits (*lights-upon*) the son^{gen} of Cræsus.

If (*In-case*) I do not ($\mu\eta$) err^{a 2 subj} (*miss*) in opinion. (*In this and in the former sentence $\kappa\epsilon\rho\iota$ may be supplied. The ellipses before stated will explain the constructions in the other sentences in this Rule.*)

The genitive after superlatives is founded on the idea of a part of the whole, and is governed by $\epsilon\kappa$ or $\alpha\pi\acute{o}$.

You are to me *the* most hateful of kings.

The most good-looking^{acc} of (*out-of*) all *the* women.

Hence it is put with verbs derived from superlatives :

This wife (*woman*) of Hector, who excelled-in-bravery^{impf} (*without augment*) the horse-taming Trojans^{gen}.

Did her (*the of her*) body surpass-in-beauty^{impf} all women (*i. e. that of all women*) ?

Gifts which bear-the-palm of those-which-are (*the*) now esteemed among (*in*) men.

The genitive in the following passages may be understood on the same grounds :

Certainly you exceed all *men* in want-of-spirit^{dat}.

Gold^{art} is-conspicuous eminently *among* metals (*proud wealth*).

These are (*have sprung-up*^{a 2}) distinguished *among* mortal *men* for a brave-spirit^{dat}.

Two men ^{n'}, eminent *among the others*. . . .

He sought ^{impf} me most (*chiefly*) of all.

He honored ^{a 1} (*respected*) the son (*υῖς, ος*) of Actor most (*chiefly*) of the foreigners (*sojourners*).

Words having the notion of "property" are used in the genitive as being a part of a possession ; or from the notion of dominion.

All the ^{neut} goods of-those-who-inhabit (*of the inhabiting*) a (*the*) city are the domestic property (*i. e.* χρήματα) of-those-who-reign (*of the reigning*) well.

They assert *that* these ^{acc} fishes are sacred to the Nile.

This ^{art} plain was once (*Ionic*) the property of the Choras-mians ; but, since the Persians have the dominion, it is the property of the King (*Ionic*).

To be the property of oneself. (*That is, To be free.*)

I will not be inscribed (*paulo-post-fut.*) in the registers as belonging to Creon as my patron.

Being ^{n'} always the prey of-those-who-assail (*of the as-sailing*) them.

He is in the power of him-who-speaks (*the speaking*), if (*in-case*) he speaks-of ^{subj} fears. (*That is, He gives himself entirely to him, &c.*)

They are under the influence of neither (*not-either*) forgiveness nor-anything else but (*but or*) profit.

Words denoting "quality, office, power, custom, habit, duty," are put in the genitive.

To (*The neut*) hunt-for vain (*empty*) things is the part or quality of much want-of-mind.

This is *a matter (or office)* of much labor.

War^{art} is not *the business* of weapons so-much-as of money (*expense*).

To (*The^{neut}*) be-willing¹ and to (*the^{neut}*) have-a-sense-of-shame is *a part* of (*or, is necessary to*) fighting-well.

The riddle was not (*οὐχὶ*) *in the power* of the-first-come to solve^{a 2}.

The army being great (*much*) will not be *in the power* of every city to receive^{a 1 m} (*receive-up*).

It is *the office* of a good general to publish (*utter*) the more favorable (*neut. pl. contracted*) *news*, not (*nor*) such-as-are (*the*) bad (*unlucky*). (*Make "the unlucky" one word.*)

Revolt is *the act* of those-who-are-treated-with-outrage (*of the suffering anything outrageous*).

Is not this in-every-respect *the action* of a madman (*mad*)?

This genitive is sometimes attended with ἐργον :

It is *the business* of the ruling to make the ruled as-prosperous-as-possible.

Sometimes with πρὸς with a genitive :

I have thought^{pl} that such^{art} deeds^{acc} are^{a 2 mid inf} (*become*) not in-the-power-of every man.

It is the-characteristic-of (*πρὸς*) a woman to be haughty (*elevated*) in her heart^{acc}.

Under this head may be classed the following constructions :

To be thirty years^{gen} old.

Being^{pl} in-esteem (*of word*) with (*at-the-hands-of*) the King^{gen}.

To be of the same opinion.

¹ Hence εσθλός is brave, from ἐθέλω, ἐθλω. Σ is added, as in ἐσχωρ.

The genitive is similarly used, particularly with demonstrative pronouns, to show in whom a certain quality is found.

I do not praise (*laud*) this in a chief^{gen} (or, this action of a chief).

I admire (*laud*) these things in him more, namely that, &c.

You know (*have ascertained*: *pf. mid. contracted*), Theodōrus (*prefix O*), what I admire in your^{art} companion.

I praise this in Agesilaüs (or, this action of Agesilaüs).

This is what they particularly censure in you^{pl} (or, in regard to you, *περί*).

We seem to have observed^{a2} this in Cyrus, that &c.

Hence perhaps the genitive in the following constructions:

I wonder at those-who-have (*the having*^{gen}) this opinion^{art}, that (*how-it-is-that*) they do not speak-ill-of wealth^{art} and strength^{art} (*robustness*).

And verily-by Juno^{art} I praise (*laud*) you^{gen} in this, that you seem to me to succour them as-far-as you-are-able.

I have-been-admiring (*admire*) you for-some-time (*of-old*), observing (*noticing*) how (*as*) sweetly you sleep.

Who would-not-admire the virtue of those^{art} men?

The genitive expresses the person or thing from which any thing proceeds, and is governed by ἀπὸ, ἐκ, or παρὰ, "from;" or ὑπὸ.

The Armenian, when (*as*) he heard^{a1} from the messenger the^{neut} orders which were given by (*at-the-side-of*) Cyrus^{gen} (*art.*), was astonished^{a2}.

I heard ^{impf} from the priests (*Ionic*) of Vulcan^{art} at-Memphis *that these things* took-place ^{a 2 m} (*became*) thus.

Children (*prefix "O"*), *you yourselves (selves)* have heard ^{a 1} (*heard-into*) *your father* ^{gen} saying *these things*. (*That is, have heard these things from your father saying them.*)

Is it not great-disgrace (*great evils*) to hear *these things* from-slaves (*at-the-hands-of bondmen*)?

Listening-to^{pl} *the* most shameful words *which* proceeded from (*by : i. e. said by*) this man.

He sends hither a man to-inquire^{fut part} of the officer what (*whichever*) it behoves *him* to do.

To inquire ^{a 2 m} of (*at-the-side-of*) the officers what it behoves *him* to do.

After (*Since-indeed*) they heard ^{a 1} *the* opinion of (*from*) *them* all.

Having learnt ^{a 2} *the* plans of *the* enemy^{pl} *from* a spy, we will consult.

It was a (*some*) wise thing in-him-who-taught (*of the having taught* ^{a 1}) mortals to hear reasons from (*at-the-side-of*) their (*the*) opponents.

Hence perhaps the following constructions :

It is most disgraceful for me^{dat} to listen to *words* proceeding from a frivolous man fabling silly fables (*observations*).

I will hearken-to the plaintiff and the defendant both equally.

I hear (*comprehend*) *words* proceeding from a dumb (*blunt*) man, and I hear *words* proceeding from one not uttering-a-voice.

Having heard ^{a 1} both you and her.

Why does it behove us to hear other witnesses?

Hear^{a 1} my opinion.

It has been proved^{rf} how (*as*) justly your^{art} citizens approve (*receive-from*) of *the* brazier and *the* currier counselling-together *about* political^{art} matters (*accus.*) !

Words of "descent and birth" are put in the genitive governed by εκ, ἀπὸ, &c.

Cyrus is said to have-been-born^{a 2} of Cambyses *as his* father, but is confessed (*or allowed*) to have been-born^{a 2} of Mandāné *as his* mother.

It is a remarkable distinction among (*in*) mortals to be-born^{a 2} of virtuous *parents*.

Born from the same father.

Nor (*Not-and*) will he beget (*generate*) a child *from* the new-married spouse.

So words which express the material of which any thing is made.

Whether (*Whether-of-the-two*) they make^{mid} the statues of brass or stone.

The way is paved^{rf part} *with* stone.

The doors *are* made^{rf} of palm.

A garland of grass. Rafts of hides.

A door made^{rf} of (*from*) tamarisk.

Raiment made^{rf} of (*from*) wood^{pl}.

A wing of white snow.

So a genitive is used with substantives of all kinds to express the author of a thing implied in the substantive.

Wanderings (*Rovings*) proceeding from or caused by Juno

.... That (*To-the-end-that*) the city may be rescued ^{a 1 subj}, unhurt by the evils ^{gen} which are threatened from this land.

Announcing ^{sem} the dreams which-were-sent-by (*the*) Agamemnon ^{gen} from the shades.

A calamity (*suffering*) sent by the Deities.

*The genitive is put with verbs compounded with prepositions which govern the genitive, when they may be separated from the verb and placed immediately before the case without altering the signification of the verb.*¹

To jump-from a chariot.

To go-out-of a house.

To sail-from ^{a 1} the land.

I sent ^{a 1} (*sent-from*) you from the land.

His mother saved ^{a 1} (*saved-from*) him from the hand of Ægisthus.

I will send (*send-away-from*) you from this land.

Hence verbs compounded with κατὰ (*“against,” with a genit.*), which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb. Thus κατηγορεῖν τί τινος, is to utter, to assert anything to the disadvantage of any one. Αγορεῖν τι κατὰ τινος.

¹ Thus ἀντιλέγειν τινός will not express ‘to contradict any one’; because λέγειν ἀντί τινος would mean ‘to speak in the place of any one.’ Frequently also a verb, compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb; as ἀντιποιεῖσθαι τινος, ἐφίεσθαι τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses.” Matthiæ.

He charged the others with folly. (*Say, He alleged-against^{impf} the others foolishness.*)

Much injustice was alleged-against^{impf} him. (*Here the accusative becomes the nominative.*)

You pronounce me very unhappy. (*Say, You pronounce-against^{pf} me much unhappiness.*)

I perceive (*mark*) that you^{pl acc}, when (*with àν joined*) you decide-against^{a 2 subj} any-one (*particular*) that he has committed sacrilege or theft (*i. e. when you condemn for it*), do not award (*making^{mid part}*) the punishment according-to (*agreeably-to*) the greatness^{acc} of the crimes of which they receive (*take: a. 2. subj. with àν*) the punishment, but pass-death-against all equally.

To pronounce any one guilty of cowardice. (*Say, To vote-against any-one cowardice.*)

They decreed-against^{a 1} the men indiscriminate death.

They pour-against the sacred-places every blasphemy.

We will direct-against (*pump-out-against*) philosophy still more (*contracted form*) laughter.

He said-against life (*the^{neut} to live*) thus-much.

They said^{a 2} (*asserted*) that they would speak-against^{inf} him to his (*the*) grandfather.

Having vauntingly-alleged-against^{a 1 pl} the Athenians want-of-power.

There are some who laugh-at (*laugh-against*) such^{art} things.

With the last may be compared the following constructions:

How (*As*) delightful to be able to despise (*think-oneself-above*) the established-laws!

It is evident madness to condemn so-great^{art} an authority (*magistracy*).

Let no-one (*not-any-one*) despise (*imperative of περιφρονέω*) you.

But other cases sometimes take the place of the genitive :

After they went-out-of^{a 2} the Persian (Περσῆς, ἰδός) territory^{acc}.....

To exceed (*pass-out-of*) thirty^{art} years^{acc}.

Having sailed-without^{a 1 pl} the Hellespont^{acc}.

The Deity is averse-from^{a 2 p} you^{acc}. (*Perhaps αποστρέφωμαι came to have the general notion of "hating" or "despising," and so took the accusative. So αποστρέφωμαι below*

Neither (*Not-either*) turn-away-from the truth (*the true*^{neut}) through (*by*) anger^{gen}.

To Pittheus were born^{a 2 m} (*sprang-from*) three blameless children. (*Εκ is either εκ Πιτθέως or εκ γυναικός.*)

He saw (*beheld*) children born^{a 2 m} (*sprung-from*) to them^{dat} all.

Winters make-room-for summer^{dat}.

On the other hand, verbs, compounded with prepositions governing other cases, take a genitive.

He extricated^{a 1 m} you^{pl}, shut-in^{nt} the fences^{gen} as you were. (*Here the genitive depends on έσω or εντός.*)

What is it (*this*) that-is-not-in (*ουκ ένι; for ένεστι*) my^{art} ship? (*I. e. εντός, επί, &c.*)

Him you have received-into^{a 1 m} the walls.

They shall not, *I swear by* (*no-by*) Ceres^{art}, mock^{ful m t} (*gape-in*) at me while-I-live (*living*^{gen}). (*The genitive seems to depend on κατά, "down at."*)

As he sees (*marks*) *me* advancing-to the car. (*That is, εγγὺς or ἀγγλὶ, "near."*)

The genitive determines place, in answer to the question, Where?

A woman such-as is not in (*down-in*) the Grecian (Ἀχαιῶς, ἰδός) country^{acc}, nor (*not-and*) at (*i. e. in the town of*) Pylos^{gen}, nor (*not-and*) at Argos.

I dwell far-off in the country (*fields*). (*That is, in the midst of, &c.*)

On (*i. e. ἐπὶ*) the left hand dwell the iron-forging Chalybes.

I see (*mark*) at the end-of-the-funeral-pile the cluster-of-hair cut^{pl}.

The body (*frame*) of Capaneus is smoking on the ladder^{gen pl}.

In what (πός) place? (*That is, Where?*)

In which place. (*That is, Where.*)

In the house of Jove. (*So we say, At St. Paul's.*)

To return (*go-back-from*) to the house of his father.

To the abode of Orcus.

In the abode of Orcus.

To (δε added to the end of the genitive) the house of Orcus (*Hades*).

To go-frequently to the house of a teacher.

Do you see in-what-a-state of misfortune (*evil*) you are?

The genitive determines time.

Death will be my-lot (*me^{dat}*), whether-it-be (*or*) the morning or the time of dusk or mid-day^{nom}.

Gr. Ex.

H

In the time of full (highest) night.

In the same winter. On the same day.

In the time of night. In the time of summer (or, In summer time. However the genitive may here be governed by οὐσης, ὄντος, which are sometimes supplied. "It being." Of this construction more hereafter.)

He oppressed^{a1} us in the former years.

He will come in a short (gradual) time.

For six years unwashed. (For the space of.)

It-did-not-happen to them to see^{a2} (behold) their-country for many years.

He has not sojournedst here for (or since; i. e. εκ) many years.

Since what (of-what-kind) time has the city been laid-wastest?

Within thirty days from this day^{art} let-him-go-away (go-off: a. 2. imperative).

Within thirty days.

The genitive is often used after χρῆμα with an adjective. and with or without τι.

Within is an enormous-quantity of slices-of-salted-fish.

Roxana, a virgin-of-wonderful-beauty.

There followed^{impst} him^{dat} dragons, enormous-reptiles.

A great monster (thing) of a boar.

The dative is used as in Latin, after Giving TO, Showing favor or disfavor TO, Trusting TO, Being convenient or inconvenient TO or FOR, Saying TO, &c.

Give^{a 2} me (*i. e. to me*) bows.

Tell^{a 1} me (*i. e. to me.*)

Bringing great joy to you.

Friendly to any-one.

Inimical to any-one.

Well-disposed to any-one.

He does the *things which are* very advantageous to us.

It is hard (*difficult*) for a father and mother to be bereaved^{a 1 p} (*stripped-of*) of *their* children.

To be-troublesome to one's-hearers (*the hearing.*)

It is disgraceful to (*or for*) a woman to stand (*ἑστημι*) about amidst youths^{gen} (*youths men*).

Do not-at-all become^{a 2 m subj} a-hindrance (*in-the-way*) to us.

Old-age^{art} now is-a-hindrance (*obstructs*¹) to me.

Like (*Similar*) to any-one.

"To obey any-one. (*That is, To be obedient TO. Milton has: "Yet to their general's voice they soon obey'd."*)

Serving² Phœbus.

Neither (*Not-and*) trusting (*confiding*^{pl}) to all, nor distrusting all.

O stranger, remove out-of-the-way³ for a king^{pl}.

Do-thou-old-man-who-puttest-me-out-of (*Your art old-age art, which puts-me-out-of*) my speech^{gen}, retire (*go-from*^{a 2}) out-of-the-way for our (*the us dat*) words.

Jove the son-of-Saturn has subjected (*subdued*) me to Peleus (*Ionic*) the son-of-Æacus. (*Υπὸ is supplied in the following sentence:*)

¹ Εμποδίζω and ενοχλέω govern also the accusative.

² "Λατρεύειν, to serve; to pay honor to the Gods by offerings; in the first sense takes the dative; and in the second, though rarely, the accusative. Eurip. El.: Τίνα πόλιν, τίνα δ' οἶκον λατρεύεις; Iph. T.: Ἐνθα τᾷς θεᾷς ἀμφίπολον κούραν λατρεύω. It is found however in the first sense with the accusative also." Matthiæ.

³ Τυράννοισι does not depend on ἐκποδῶν, which governs a genitive

Neptune has subjected^{a 1} (*subdued*) me to (*under*) Idomeneus^{dat} (*Ionic*).

With the verb to "give," the Poets sometimes add εν :

The Cupids, having come^{a 2} (*arrived*) among mankind too-violently, have not given (*bestowed*^{a 1}) to (*in*) men either good-reputation or (*neither*) virtue.

But the above may be translated "among men." The following is a clearer instance :

Phœbus has not given^{a 1} (*made-to-attend*) to (*in*) us (*our opinion*) the song of the lyre. (*That is, has not given us a taste for it.*)

Verbs of "exhorting, ordering," take a dative.¹

The former (*formerly*) things you did not well advise^a. (*commend*) me^{dat}. (*That is, TO me.*)

do not advise (*commend*) you^{dat} to wish (*will*) him great evils. (*That is, I do not advise TO you this thing.*)

We intend to advise (*counsel-together*) you^{dat} respecting those things at which^{gen} it behoves the younger men to aim.

He ordered^{a 1} the heralds^{dat} to convoke the Greeks. (*That is, He ordered this to them.*)

He wishes to give-directions-to all. (*Σημαίνω is σήματα δίδωμι.*)

¹ Not however by any means ALWAYS. As the verbs, which take a genitive, often admit the proper case, the accusative; so do those which take a dative. "The verbs To order, To exhort, as *προστάττειν, επιτέλλεσθαι, παραινέιν, παρεγγυᾶν, παρακελεύεσθαι, ὑποτίθεσθαι, &c.*, regularly take the dative. *Κελεύειν* however takes not only the dative in the sense of To exhort, but also the accusative with the infinitive. Thus also *προστάττειν*. On the other hand, *νουθετεῖν, παρακαλεῖν, προτρέπειν, παροξύνειν, παρορμᾶν, &c.*, take only the accusative." *Matthiæ*. The latter verbs more directly and spontaneously lead the student to the accusative.

Hence verbs of "ruling, governing," take a dative.

He wishes to give-directions-to all, and to rule (*sway*) all ^{dat}.

For-long he shall not rule (*govern*) the Gods.

Jove and Minerva have-power-over men and the immortal Gods.

Hector led ^{impf} (*headed*) the Trojans.

They led (*conducted* : *dual a. 1. m.*) the Meonians.

Hence perhaps ἀναξ takes a dative here :

O prince ^{nom} of Thebes ^{pl} which-has-fine-horses. (*Unless εν is understood.*)

The verbs to "meet, meet with, light on," take a dative, which is governed perhaps by ἐπὶ or σύν.

He met ^{a 1} his father.

I-for-my-part have seen (*seen-into* ^{a 2}) no-other man (*of mortal* ^{pl}) who-has-met-with (*having met-with* ^{a 2}) a more odious fate (*lot*) than this ^{gen} man.

See (*Mark*) lest you light-on ^{a 2 subj} the guards. (*See note.*¹)

The verbs to "please, displease," take the dative.

Peace pleases me. (*That is, is pleasant to me.*)

You do things not pleasing to me.

Let us comply-with (*perfect* ^{subj}) the discourse which (*ö*) has pleased (*fitted* : *pf. mid. with redupl.*) us all.

Cræsus, not being pleased with the decision, said ^{a 2} (*remarked*) these things to Cambyzes ^{acc} (*art.*). (*In this and in the succeeding sentence, however, the dative seems to be governed by ὑπό.*)

¹ "Εντυγχάνειν, συντυγχάνειν, are found also with the genitive, for τυγχάνειν." Matthiæ.

They were displeased *impf* with his (*the of him*) mode-of-life.

The verbs to "reproach, rebuke," take the dative of the person or thing reproached, and often with the accusative of the cause of the reproach.

Doing those (*these*) things which you-would-object to others^{art} (*or, which you would blame in others*) doing them.

I know *pf mid* (*have ascertained*) that you would have charged (*impf. of μέμφομαι with ἀν*) not-even this to me (*or, that you would not have blamed even this in me*).

I censure not those-who-wish to rule, but those-who-are (*the being*) too-ready to submit.

They inveigh-against *the* Lacedæmonians particularly, and after-that *against* the others who-participated (*the participating*) in the peace^{gen}.

In-this-manner gaping *pf mid* he reviles^{mid} Jove^{art}. (*See note.¹*)

Verbs which signify to "assist, help, hurt," take a dative.
He wishes (*is-inclined*) to help *the* Trojans. (*That is, to be of help to.*)

To succour the injured^{pf}.

How (*How-that*) wealth not-in-any-way assists the dead !

Ill-treating (*Mal-treating*) the dead *man*, she said-over^{a 2} him these^{neut} words : Thee, according-as (*Ionic*) I threatened^{a 1}, I will cram *with* blood^{gen}.

By ill-treating^{nom} (*mal-treating*) whom^{dat}, *the* Persians

¹ The active λοιδόρεω usually takes an accusative.

thought^{was} (*supposed*) to ill-treat Amasis^{acc} (*Ionic*). (*Here the verb takes both a dative and an accusative.*¹)

There was no-use (*no-profit*) in searching as we did.

Δεῖ, "*there is a necessity*," sometimes takes a dative.²

The same question is necessary (*Say, there-is-a-necessity of the same question*) for you, What is virtue?

Why are children necessary for you? (*Say, Why is-there-a-necessity to you of children?*)

Now it-is-necessary (*there-is-a-necessity*) for you to mention (*disclose*) these observations.

Words signifying "*common to or with*" take a dative, which seems to be governed by σύν.

This is common to all.

What is *there in common*^{nom} (*common in middle*) with Phœbus and you? (*That is, What has Phœbus to do with you? What are you to Phœbus?*)

There is nothing in-common *with* us and him.

What communion is *there between* a looking-glass and a blind man?

They affirmed^{a2} *that there was*^{was} nothing (*no thing*) in common with themselves and the Athenians.

What is *there in common between* you and me?

He held-communion^{a1} *with the wicked* (*bad*).

That-which-is (*The*) common to (*upon*) all.

Words also of "*equality to, suitableness to, resemblance to,*" &c., or the contrary, take the dative.

¹ " Ἀρῆγειν, ἀμύνειν, ἀλεξεῖν, βοηθεῖν, ἐπικουρεῖν, λυσιτελεῖν, govern ONLY the dative; ὠφελεῖν is used in both cases. Οὐνίνημι, βλάπτω, take the accusative ONLY." Matthiæ.

² " Χρῆ takes ONLY the accusative." Matthiæ. See the 24th Canon of Person at the end of these Exercises.

Having^{sem} a body like (*similar*) to Helen.

Dust like smoke.

Being in sufferings *which were* akin to those-that-fell-to-the-lot-of Theseus^{dat}.

These *things are* not agreeable (*correspondent*) to those (*the*) which-have-been-announced (*announced-from: part. pf. pass.*).

A mouse is-born in *the* earth, feeding-on the same fruit *of the ground with* man.

About (*According-to*) the same time *with* the seizure of the goblet.

In the same danger *with* the vilest.

He was born^{a 2} of (*from*) the-same (*one*) mother *with* me.

Having reigned^{a 1 acc} an-equal-number-of-years (*like years acc*) *with* Cleander.

Are not you also struck (*Attic*) with-the-same-number-of-strokes (*like^{art} strokes^{acc}*) as I^{dat}?

Words^{acc} such as he-who-was-killing^{dat} (*the killing-entirely*) you^{dual} *would speak*.

I beware-of drunkenness and sleep equally *with* a trap.

He was hated^{impf} (*hated-entirely*) equally (*like^{acc neut}*) *with* black fate.

They respect a (*the*) friend equally (*from like^{neut}*) *with* a father.

In-the-same-way-as the dogs^{sem}, the ichneumons are buried.

These *things* many heard-equally-with^{impf} me.

Speaking-the-same-language *with* any-one.

Having-the-same-name *with* any-one. (*That is, a name-sake of any one.*)

Brought-up-with any-one.

Having-a-common-boundary *with* any-one.

To agree-with any-one.

To associate-with any-one.

So the verbs, to "accommodate oneself to, to become," take a dative.

As becomes a happy mother.

Things which-suit (*suiting*) those-who-have-drunk (*the having drunk*^{π'}) poison.

You have spoken^{a 1} (*remarked*) suitably to my absence (*i. e., with propriety, considering my long absence*).

They assented (*consented*) to Hector devising *as he did* evil things.

The dative expresses, as in Latin, that an action is done for the advantage or pleasure or honor of any one.

Menelaüs, for whom we have fitted-out^{a 1} this expedition (*sailing*). (*The dative is governed by the participle of ἀρέσκω, χαρίζομαι, &c. Homer supplies τιμὴν ἀρνύμενοι Μενελάῳ.*)

Dissuading (*Not permitting*) him from-collecting-the-votes (*to collect-the-votes*) for a man who-had-no-city (*Ionic contract*).

If you will punish the murder for your (*the*) companion Patroclus (*i. e., the murder of Patroclus for him*). . . . (*The dative is governed by βοηθῶν, ἀηγῶν, &c.*)

Warding-off the pitiless day to serve your children (*offspring*^{π'}). (*If we construe it "from your children," this sentence will belong to a rule a few pages on. So also the next sentence.*)

To repel the hostile spear (*wooden-spear*) for the protection of your mother.

Having danced^{a 1 m} (ορχέομαι) in honor of the Gods,

let us be cautious^{subj} not ($\mu\eta$) to offend any-more for-the-future.

In honor of these^{art} virgins both the girls and the boys of the Delians shave-their-head.

The dative expresses "to" or "for" in various uses.

You are ($\acute{\epsilon}\sigma\sigma\iota$) to me a father and a venerable mother.

There were born to Tellus honorable and good children.

Children-have (*is to children*) not a finer privilege than to be-born (*have sprung-up^v*) of a good father^{gen}.

Nothing is so (*thus*) our-own as (*or*) we *are* to ourselves.

Let not ($\mu\eta$) the want-of-exertion displayed-in-the-words (*of the words*) of Nicias, and *the* disagreement *which they occasion* to the young with (*towards*) their (*the*) elders, divert^{a 1 subj} you^{pl} from your intentions.

Labor for the hands.

For (i. e. as for ; as far as concerns) you^{dual} the command of Jove has its accomplishment ; but I am not-bold enough to bind^{a 1} a kindred (cognate) God to ($\pi\rho\acute{o}\varsigma$) a stormy valley^{dat}.

A God saves (*saves from*) me ; but *as far as regards (or, as for ; as far as is in the power of)* this man I am-undone (*am-gone*). (*Ev seems understood.*)

The laws *here* do not seem to take-their-rise from-that-quarter, from-whence they take-their-rise *in respect to (or in, ev)* most-of-the-cities (*the most cities*).

O wealth^{voc} and government and *one* art excelling *another* art^{gen} *in contributing to a (the) much-envied state-of-living!*

I-for-my-part beseech you to dismiss (*send-back : a. 2. Poët.*) your wrath to (*or, with respect to ; directed to*) Achilles (*Ionic*).

For (or to) me remains (waits) a mutilation (rending) of limb by a doubly-edged spear (wooden-spear).

Nothing is-a-hindrance (*hinders-from*) to him-who-has-chosen (*the having chosen*^{a 2 m}) the life of-wisdom (*of the*^{neut} *to be-wise*) from-living (*to live*) according to this^{art} manner^{acc}.

You have gone^{a 2 p} (*προστέλλω*) a long way^{acc} as for an old-man. (*That is, ὡς πρόκειται, as is becoming to.*)

behold
You are noble-minded, as *it appears* to a-beholder (*having seen*^{a 2}).

A thing difficult, and, *for* such-as me at-least, absolutely impossible.

I have honored^{a 1} (*respected*) you *as is evident* to those-who-are-intelligent.

As it appears to me.

As at-least it appears to me.

As-far-indeed-as it is right for me to judge^{a 1}.

As it appears to my judgment (*thought*).

The body, *as it seemed* to one touching (*handling*) it on-the-outside, was not too hot; but the^{neut} parts within were burnt^{impf} (*blazed*).

Epidamnus is a city on (*in*) the right-hand *as it appears* to one sailing-into the Ionian gulf^{acc}.

Standing^{mid} on-the-right of (*i. e. in regard to, to*) the chiefs.

To a person sailing (*Say, having commenced*^{a 1 m} *to sail-through*^{a 1}) out-of the innermost-part into the wide sea, forty (*Ionic*) days are spent.

It is *the* ninth year that-we-have-been-waiting (*to us waiting*) here.

It was already *the* second day that-I-had-sailed (*to me sailing*).

What time is it since-the-boy-was-killed (*to the boy^{dat} put-an-end-to^{pf pass}*)?

How many-years^{acc} the Egyptians themselves affirm *there* are^{inf} from Hercules^{dat} to (ες) Amasis, has been shown^{pf} before.

Thou hast made-thy-appearance (*appeared-before^{a 2 p}*) to me longing (*regretting-the-loss-of*) for it. (*That is, as I had longed for.*)

The celebrated son of Jove and Alcmené came^{a 2} late-indeed but to-my-satisfaction (*to me pleased^{sem}*).

I know (*discern*) that I am-come wished-for-by-you-of-the-slaves-only (*Say, to you^{dual} alone of slaves anxious-for^{dat}*.)

We were pleased with your words (*Say, The words became^{pf mid} to us gratified*), and we are (*Ionic*) ready to do these *things*.

Nicias had expected what actually took place regarding the Egestæans. (*Say, The^{neut pl} about the Egestæans^{gen} were to Nicias^{art} looking-out-for.*)

They said^{a 2} (*remarked*) that-it-would-not-be with-their-consent (*to them willing*) that the army^{acc} should go^{inf} (*go-on*) through their (*the of them*) land^{gen}. (*Thus Sallust: "Uti militibus exæquatus cum imperatore labos volentibus esset." Tacitus: "Quibus bellum volentibus erat."*)

Moi and ἡμῖν is often an intelligible expression, when it is thought merely expletive:

Report^{a 1} (*Remark*) for me^{dat} to the king^{acc} (*Ionic*), that I say these *things*.

Remember to tell^{a 2} (*remark: old form of infin.*) for me, ye Trojans, to the dear father and mother of the admirable Ilioneus (*Ionic*) to weep (*groan: Ionic old form of infin.*) in their house^{pl} (*abodes*).

O child, has the guest indeed gone (*journeyedst*)? Here ἡμιν is to be added; which is thought to be either expletive or put for ἡμῶν. But perhaps ὦν is omitted: ὁ ὦν ξένος ἡμιν, "he who is to us a guest." So the following sentences may be understood:

Lest (*In-order-that-not*) their-order (*the order to them*) should be disarranged ^{a 1} *opt.* (*That is, ἡ οὔσα αυτοῖς τάξις.*)

I have heard ^{impf} from your ^{art} father ^{gen} that the Iliad of-Homer (*to Homer^{art}*) is ^{opt} a finer poem than the Odyssey. (*That is, the Iliad which is to Homer.*)

What shall be the name given to-our-city (*to us to the city: that is, to the city which is to us*)?

Lest by asking ^{nom} I should be ^{opt} a-hindrance (*in-the-way*) to-your-exposition. (*To you to the exposition; that is, to the exposition which is going to be given by you.*)

This seems to me at-least to be well spoken, namely, (*the^{neut}*) that we ^{acc} men ^{art} are ^{inf} one of the possessions of-the-Gods (*to the Gods: i. e. ὀντων*).

Your paternal habitation. (*Say, The paternal to you^{pl} habitation: i. e. ἡ οὔσα.*)

Of the paths of-the-Nile (*to the Nile: i. e. οὐσῶν*) the direct one is this.

He had ^{impf} a satrap's (*to the satrap: i. e. τὸ ὄν*) palace.

When-indeed the barbarians had gone ^{a 2} (*gone-from*) from their-territory (*the territory to them: i. e. ούσης*).

So without the article:

Jupiter gave ^{a 1} (*made-to-attend*) it to-their-race (*to them to race: i. e. τῷ γένει τῷ ὄντι σφιν*).

Matthiæ understands here γένει to be in opposition to σφιν; which is harsh. So in the following sentence:

This bears-witness to my (*me^{dat}*) opinion ^{art} (*μοι τῇ γνώμῃ*): he supposes τῇ γνώμῃ to be a more precise explanation of μοῦ.

But the truer construction is τῇ γνώμῃ τῇ ούσῃ μοι. For, though the other construction might be here allowed, it would not be allowed in many of the preceding sentences, nor in these two :

No-longer do your (to you ; i. e. τὰ ὄντα) children see (penetrate^{ing}) the light.

Lest any thing hanging-up should fall-on^{a 2 subj} (fall-in) his-boy (to him to the boy : i. e. τῷ παιδὶ τῷ ὄντι οἱ)¹.

These constructions will account for the Greek use of the article where we use a pronoun adjective :

It-behoves you^{pl} not (μὴ) to obliterate your (the : i. e. τὴν οὔσαν ὑμῶν) high-character.

Pericles^{art} endeavoured^{impf} to disengage the Athenians from their (the : i. e. τῆς ούσης αὐτοῖς) anger^{gen} towards (upon) him^{acc}.

Numerous instances have occurred before.

The dative expresses the direction of an action TO an object.

They all^{sem} lifted-up^{a 2} (held-up) their hands to Minerva.

Hence the verbs to "pray" take a dative ; as in praying the countenances or the hands were lifted-up :

They prayed-to^{impf} the Gods.

The people^{pl} addressed-prayers^{a 1 m} to the Gods and (more-over) lifted-up^{a 2} (held-up) their hands.

Your mother often addresses-prayers to the Gods that you^{acc} may return-back^{a 2} to your home^{acc} alive (living).

Having prayed-to^{a 1 m} the Gods and the heroes.

So the verb to "look up to or on any one :"

So "cui poma" (whose apples) in Virgil is properly : the apples (belonging to) whom.

How (*As*) grimly does your country look-up-to those-who-ridicule (*the ridiculing*) her !

Of this kind may be also ἀναστῆναι τινα, "to stand up against any one in order to fight with him :"

I conquered ^{a 1} Clytomedés with-the-fist, and in wrestling ^{dat} I conquered Ancæus who rose-up-against ^{a 2} me

The dative stands often alone in this sense, instead of the preposition πρὸς, εἰς, ἐπὶ, with the accusative :

I have been hanged ^{a 1} up for-the-purpose-of-making (*upon*) a rapid-journey (*fleet travel* ^{dat}) to the dead (*ghosts*).

She whirled ^{impf} (*rolled*) the thread in the distaff ^{dat} with her fingers ^{dat}, and cast ^{impf mid} the threads (*spun-threads*) to the ground (*plain*).

When (ἐπεὶ) they have collected ^{a 1 p subj} (*Ionic*) at-Sais (*to or*) for the (*Ionic*) sacrifices (*Ionic*).

The same may be the ground of the construction ὑποστῆναι τινα¹, "to await an enemy, not to give ground :"

The Athenians, having dared ^{a 1} to await ^{a 2} the Persians, conquered them.

It-behoves those who-inhabit (*inhabiting*) a great city to wish to await ^{mid} the greatest calamities and not (μὴ) to obliterate their (*the*) high-character.

Hence those verbs² take a dative which are compounded with ἐπὶ and πρὸς, serving to mark more precisely the idea

¹ "It more commonly takes the accusative. Both constructions are united in Eurip. Herc. F. 1352: Ταῖς συμφοραῖς γὰρ ὅστις οὐχ ὑφίσταται Οὐδ' ἀνδρὲς ἂν δύναιθ' ὑποστῆναι βέλος." Matthiæ.

² "These verbs are often constructed with the accusative. Προσκύνειν, προσειπεῖν, προσφωνεῖν, προσπτύσσεσθαι, &c. govern ONLY the accusative; so that on the whole the idiom is to be carefully observed." Matthiæ.

of the direction of an object, although these prepositions by themselves in that sense govern the accusative.

A twofold affliction (*damage*) warred-against ^{impf} her.

Having gone-out-against ^{a 2} the Athenians.

We wait at-home (*in abodes*), *having been* eager for-a-long-time (*Ionic*) to touch (*lay-hands-on^{fut}*) food (*corn*).

They engaged-in ^{a 1} the *very* same acts.

A spirit of talking freely came upon me. (*Say, The^{neut} to talk-freely^{a 1 m} came-on (pf. mid. with Attic reduplication,) me.*)

They like to laugh-at the dead^{pl}.

To apply (*hold-forward*) the mind to business (*things*).

To attack (*cast-at*) the wall.

To laugh-at any-one.

They were-friendly-with ^{impf} Xerxes^{art}, as-they-had (*having*) with them Onomacritus, an Athenian man, a seer, and an arranger of-the-prophecies (*of prophecies the*) of Musæus.

To be-like a man both by (*according-to*) nature^{acc} and by-behaviour (*rightly*).

So with κατὰ *in* καταγελῶ :

He went ^{a 2} into the temple (*fane*) of Vulcan^{art}, and laughed-at ^{a 1} the statue much (*many^{neut acc pl}*). (*Make "the statue" one word.*)

Even verbs, compounded with prepositions which never govern a dative, take the dative when they express such a direction TO an object.

Criminal (*bad*) strife invaded ^{a 2} (*came-to*) the minds of the thrice-wretched men^{dual dat}.

When (*At-what-time-soever*) any-one is ^{subj} near-thinking

that-he-is-going-to-die^{fut inf} (*end*), there comes-to him a terror and a thoughtfulness about *things concerning* which^{gen} it had not entered^{plup mid} (*gone-into*) *into his mind* before (*hitherto*) *to think*.

A kite ruled^{impf} the Greeks^{gen} then and reigned^{impf} over them. — *What? the Greeks?— Yes, and this kite, while reigning, first taught^{a 1} (showed-down) them to fall-down-before the other kites. (A jocose sentence in Aristophanes.)*

Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the dative, if the preposition may be separated from the verb without affecting the sense.

Seeing-in his (*the*) countenance resoluteness (*the resolute^{neu}*). . . .

I superintended^{impf} the mountain flocks.

He took-the-votes-of^{a 1} the meeting.¹

He cast around^{a 2} your (*Doric*) hair^{pl} a prize.

They were-involved-in (*fell-about^{a 2}; i. e. fell among or into, so as to be surrounded by*) more and in greater evils.

To involve (*cast-round*) in the greatest calamities.

Infamy more (*acc. neut. with art.*) than praise attended (*stood-round-about^{a 2}*) us unjustly (*not reasonably*).

Send-with me *one* of your attendants.

Poverty always thrives-in (*is nourished-with*) Greece^{art.}

To partake-with (*participate*) any-one of any *thing*.

¹ "The construction seems to arise from this, that ἐπιψηφίζειν is the same as ψήφον επαγαγεῖν τινι. Thucydides uses it with εἰς: Ἐπεψηφίξεν εἰς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. Plato uses it actively: Ἐπιψηφίξεν τοὺς παρόντας." Matthiæ.

This reference or respect TO a person or thing can properly take place only with verbs, because it is only admissible in action ; but the dative often accompanies substantives also which are derived from or allied to verbs governing the dative.

Such (*Of-such-a-kind*) is the gift (*donation*) of the Muses to men.

Ye complain of how-many woes^{acc} (*cryings*) Minos caused (*sent*^{a 1}) to you in-consequence-of (*from*) the aid^{pl} ye gave to Menelaüs^{dat} (*Attic*).

In-consequence-of (*From*) the ancient enmity (*spite*^{pl}) of Mars to Cadmus.

Our (*The of us*) mission was^{a 2 m} (*became*) not by-way-of (*unto*) contradiction to your^{art} (*plural*) allies, but for (*about*) purposes for which^{gen} the city sent^{a 1} us.

They resisted^{a 2} (*stood-over-against*) the Mede^{dat} solely for-the-sake-of the subjugation^{gen} of Greece to themselves^{dat}.

Help^{art} (*acc.*) to friends^{art} in the war.

A likeness^{acc} of this^{sem} city to the others.

Those-who-find-fault-with (*The finding-fault-with*^{acc}) the advice (*consultation*) of Periander to Thrasybūlus. . . .

The dative expresses "from," somewhat as in Latin : "Mea mihi ademerunt." It probably depends on παρὰ "at the side of," "by the side of," "from beside."

Thus then (*consequently*) having spoken^{a 1} (*uttered-a-voice*) he received^{a 1 m} from him a brazen spear.

She received^{plur pass} a cup from the fair-cheeked Themis.

I take-away (*take-from*) from you fights and wars.

From whom can-I-hear (*a. l. opt. with àν*) at-any-time a serviceable (*advantageous*) observation ?

Hear (*κλῦμι*) this from me, O offspring of Jove.

For-how-much may I buy ^{subj} (redeem) *from* you the little-pigs? Say.

I will exact (*seize-on* ^{a 2 m subj}) an oath *from the* Trojans.

You would obtain (*a. 2. m. opt. of αἰρω with κε*) favor and glory (*repute*) *from the* Trojans, and most (*mostly*) of (*out-of*) all *from* king Alexander.

He is worthy of death *from* (*i. e., at the hands of*) the city.

Achilles *is* worthy of honor *from* us.

Take-a-blessing *from* me, O Patroclus, even in *the* house ^{pl} of Orcus (*old form*).

I am not able to hide ^{a 1} *from* (*beside*) you ^{dat pl} this evil.

He is worthy to meet-with (*light-upon* ^{a 2}) compassion even *from* (*beside*) *his* enemies.

The verbs, to "follow," take a dative, which is governed by σὺν, μετὰ, ἅμα, ἐπὶ.

I followed ^{impf} (*poët. without augment*) with Hercules.

Neither does hunger company with (*amidst*) men who-move-in-the-straight-path-of-justice.

With (*Together-with*) her (*ἡγε*) followed ^{impf} two attendants (*ministers*).

The Medes followed ^{impf} close-on Cyaxares ^{art}, and the Persians close-on Cyrus ^{art}, and the others close-on them.

Follow me. I will follow you.

The night messenger succeeds-to the day messenger.

So substantives, adjectives, and adverbs, derived from these verbs, take a dative:

The-one saying ^{pl} nothing agreeing-with (*following-on-with*) the-other (*θάρερος*)

Consequently-upon these *things*

The^{masc} wind which is next-to the Cæcias is called Boreas.
 One evil successory to another evil.

There comes (*arrives*) a succession to the former watch.

Hither may be referred the following constructions :

Storm upon (or, succeeding to) storm would bear (*opt.* with *κεν*) me hither-and-thither.

You would see (*see-to* : a. 2. *opt* with *ἀν*) one (*another*) rushing (*ὄρμενος* for *ορόμενος*) upon another towards the bank^{acc} of the western God.

Murder upon murder has destroyed^{a 1} (*ruined*) the house.

Murder upon murder, and pangs upon pangs.

Various other verbs take a dative, governed by *σὺν*, &c.

We talked^{pl pass} (*debated* : with the change of the reduplication into *ει*) with one-another a little time^{acc}.

One (*The*) speaking (*prating*) to himself.

Reconciled^{a 1 p fem} (*Conciliated*) to you.

The good women mixed^{pl part} with the bad.

Let the earth be mixed (a. 1. *imperative*) with fire.

They^{dual} (*The*) strive with one-another.

The Greeks fight even with the immortals.

I wage-war¹ with the Trojans on-account-of-Helen^{gen}.

A procrastinator struggles with losses.

They assert that this^{neut} only^{acc}, namely a just and good judgment (*opinion*) vies^{inf} with life itself (*i. e., is as great a good as life itself*).

To go-to-law with any-one.

¹ “Πολεμεῖν is constructed with the accusative also in the sense of, To attack.” Matthiæ.

To box *with* any-one.

We assert *that we* alone^{nom} endangered-ourselves^{a 1 inf} *with* the barbarian *at* Marathon^{dat}.

The words "an army, fleet, soldiers, ships, &c." are generally accompanied by a dative only, without σὺν or ἅμα, when they constitute an accompaniment.

When (*When-indeed*) the Athenians had gone^{plup pass} (*come-from : Ionic form*) *with* twenty ships. . . (*Here however εἰν may be understood.*)

The Ionians, having come^{a 2 m} (*come-from : Ionic*) *with* this^{art} fleet to Ephesus^{acc}, left^{a 2} (*left-down*) *their* vessels at (*in*) Coressus, a place of the Ephesian^{fem} territory, but *they* themselves went-up^{impr} (*mounted*) *the* country *with* a large force (*hand*).

The Lacedæmonians succoured^{a 1} the Dorians *with* 1500 (*five-hundred and thousand*) heavy-armed-men of their-own (*themselves*), and ten-thousand of the allies.

Having made-an-attack^{a 2} on (*into*) Eleusis *with* an army of Peloponnesians.

Two-hundred triremes having sailed^{a 1} to Egypt^{acc} were lost^{a 2} *with* the crews themselves.

In-case any-one of the Egyptians should touch^{a 1 subj} (*touch-slightly*) a sow, he-then-is-wont-to-dip^{a 1} (*αποβάπτω ; separating the verb from the preposition by ὧν, the Ionic of οὖν*) himself *with* his very garments.

Having shut-up-together^{a 1} (*shut-in-together*) the children and the wives (*women*) of the citizens in (*into*) the docks, he had^{impr} *them* ready to burn^{a 1} (*burn-under*) *together with* the docks themselves.

The verb χράομαι, "*I use*," takes a dative.¹

If-you-take (*Using*) my advice^{pl}, you will not be cruel towards your ill-fated boy.

They use throwings of stones against (*towards*) one-another^{acc}.

I know (*am-familiar-with*) how to be acquainted-with friends who-do-not-endeavour to act-unjustly.

This man, having-snatched^{a 1} your letters from my hands, does not-in-any-way wish to practise (*use*) justice^{art} (*right*).

The origin of this construction is not clear. Matthiæ thinks it may be referred to the case of the "mean" or "instrument," of which more presently. Unless, he says, the dative in this case also marks an ACCOMPANIMENT, for Sophocles joins σὺν with it: Antig. 24. :

Ετεοκλέα μὲν, ὥς λέγουσι, σὺν δίκη
Χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
'Εκρυψε·

But here the construction may be, χρησθεὶς (Ετεοκλεῖ) σὺν &c. Possibly χράομαι is for χεράομαι, from χεῖρ, χερὺς, and means "I apply my hand TO."

Verbs passive take a dative, governed by ὑπό.

Instructed^{pl} under a good instructor.

A son educated^{pl} under (*or by*) his (*the*) father.

So they^{dual} (*the*) subdued^{a 2} by two (δοιὸς) brothers went^{a 2} (*journeyed*) to Erebus^{acc}.

He is guarded *by* attendants (*waiters*).

The good things which you promised^{impf} to do^{fut} have been executed^{pl} *by* you.

¹ It takes an accusative very rarely.

So verbals in τεος :

This is clear, that, if (*if-altogether*) you wish (*are-inclined : Attic*) to be respected, you-must-help-the-city (*the city must-be-helped you^{dat}*).

Greece^{art} must-not-be-overlooked by them while it is being destroyed (*utterly-perishing*).

When the verbal is in the neuter, i. e. ends in τεον, the nominative is changed into the case of the verb, as in Latin. Cicero : "Via, quam nobis quoque ingrediendum sit. Lucretius : "Æternas quoniam pœnas in morte timendum."

These things must-be-done by you^{pl}.

The person is frequently omitted :

(Observe that from this to the end of the rule the words "to-be-desired," to-be-undertaken," &c. are to be looked for in the Index under TO.)

Peace^{gen} is to-be-desired.

The work^{dat} is to-be-undertaken.

Virtue^{art} is to-be-cultivated.

Prudence is to-be-pursued and to-be-cultivated, and licentiousness is to-be-fled.

Τεα, the neuter plural, is often used for τεον

But we-must-assist (*to-be-assisted*) in haste.

Even the dregs are to-be-drunk.

The following construction is totally opposite to the above :

We^{dat} are (is) never (*not not-ever*) to-be-worsted^{pl} by women^{gen}. (*Properly, it is not at any time to be worsted to us by women.*)

When the verbal has a neuter sense, the person is put in the accusative. In this case the verbal has the construction of χρῆ with the infinitive :

Those-who-have (*The having^{acc}*) understanding (*mind*) are-

not-to-serve (οὐ δουλευτέον) those-who-think^{dat} (*the reflecting : which is governed by δουλεύω*) thus ill.

Neither (*Not-and*) sheep^{acc pl} nor (*not-and*) any (*none*) other *thing* in-any-way can-live (*to-be-lived*) without a shepherd, neither indeed (*in-fact*) boys without certain tutors, neither slaves (*bondmen*) without lords.

*The dative is used to express "a mean or instrument."*¹ *It is governed by εν, ὑπό, &c. sometimes expressed.*

Having seen^{a 2 fem} (*beheld*) you with (*in*) *my* eyes.

That the Gods send you, *is* clear by (*in*) *these* celestial signs.

He was bound^{rf} by (*in*) a happy necessity.

They died^{a 3} by *the* heat.

Him (*The*) he struck^{imrf} (*shoved ; without augment*) with his sceptre, and upbraided^{imrf} (*without augment*) with this speech (*fable*).

To see (*mark*) with the two eyes^{dual}.

Cyrus^{art} was building-the-wall by means of the workmen who-were-present (*present*).

Motions made with the body.

The shooting with darts^{art}.

¹ "The dative marks properly the immediate and near instrument ; διὰ with the genitive the more remote ; by which the use of the former is admitted. The chief passage is Plat. Theæt. p. 139 : Σκόπει, ἀπόκρισις ποτέρα ὀρθοτέρα· ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμοὺς, ἢ δι' οὗ ὁρῶμεν· καὶ ᾧ ἀκούομεν, ὦτα, ἢ δι' οὗ ἀκούομεν ; ΘΕΑΙ. Δι' ὧν ἕκαστα αἰσθανόμεθα, ἐμοίγε δοκεῖ, ὦ Σώκρατες, μᾶλλον ἢ οἷς. ΣΩ. Δεινὸν γάρ που, ὦ παῖ, εἰ πολλαὶ τινες ἐν ἡμῖν, ὥσπερ ἐν δουρείοις ἵπποις, αἰσθήσεις ἐγκάθηνται, ἀλλὰ μὴ εἰς μίαν τινὰ ἰδέαν, εἴτε ψυχὴν, εἴτε δ' δεῖ καλεῖν, πάντα ταῦτα ξυντείνει, ἥ διὰ τούτων, οἷον ὀργάνων, αἰσθανόμεθα ὅσα αἰσθητά." Matthiæ. In St. Matth. i. 22. we have τὸ ῥηθὲν 'ΤΙΠΟ' τοῦ κυρίου ΔΙΑ τοῦ προφήτου.

To infer *from* the *things which were* before granted^{us}.

The Scythians make-divinations *by the help of* many willow rods.

To judge-of (*weigh*) any *thing by* any *thing*.

The dative¹ expresses the cause proceeding from an affection or disposition of the mind as the motive of an action.

I speak (*speak-out*) *from* good-will.

From motives of fear^{pl} I released^{a 1 m} (*loosed-from*) him.

Melitus seems to have written^{a 1 m} this^{art} accusation (*writing*) *from a spirit of* insolence and wantonness and youthful-indiscretion (*youthfulness*).

He thought^{impf} (*regarded*) *that* those, who were not (*μη*) present^{opt}, were-absent^{inf} *from* a certain want-of-self-command, or *from* injustice, or *from* indifference.

The Poets often add ἀμφὶ or περὶ :

From-motives-of (About) long-conceived (*primitive*) dread I shudder to speak^{a 1}.

From-a-feeling-of (Round) indignation.

The spirit in (Poët.) the breast^{pl} of the boar rages through-a-conscious-feeling-of (*about*) powerfulness.

The dative expresses also every external cause.

Elated *by* riches (*resources*) or honors or elegance (*comeliness*) of body. . . .

¹ " Here also the dative expresses the nearer, διὰ with the accusative the more remote motive. Thucyd. : Οἱ Λακεδαιμόνιοι ἀσθενεῖα σώματων διὰ τὴν σιτόδειαν ὑπεχώρουν." Matthiæ.

Puffed-upst by (*upon*) birth, elatedst by (*upon*) wealth, and inflatedst by (*upon*) power (*ability*).

He was in-no-way pleased^{impr} with the Scythian manner-of-living.

And he said^{as} (*affirmed*) that he was not any-longer contentedⁱⁿ with these *things* alone. (*Express "and not" by οὐδέ.*)

Fearing the Athenians *on account of* what-had-been-done (*thest donest*).

The Athenians have rushed^{st pass} (*hurried*) against (*upon*) us^{acc} with a great (*much*) armament, nominally indeed *on account of* the alliance of the Egestæans, and *with a view to* the re-establishment of the Leontines, but in-truth (*the true^{neut}*) from a desire (*lust*) of obtaining Sicily^{gen}.

We are not insolent *on account of* our successes (*well-doings*). (*"To be insolent" is ἐξυβρίζειν.*)

No-one of *our* fathers was rejected (*driven-out: pf. with redupl.*) *on account of* either (*not-and*) weakness or (*neither*) poverty, or (*neither*) was respectedst *on account of* the things opposite to these, as (*just-as*) in other cities.

You who have been so-long admired^{impr} through (*down-in*) Greece^{art} (*accus.*) for your (*the*) knowledge of our (*the*) language and for your (*the*) imitation of our (*the*) manners (*turns-of-mind*).

I wonder *at* your (*the*) shutting of the gates against me^{gen}.

The Thessalians were admired^{impr} for (*upon*) their horse-manship and wealth.

The Lacedæmonians justly (*reasonably*) are-glad *on account of* you (*i. e., are pleased with you*).

Having admired^{a 1 p st} (*marvelled-at*) the deed. . . .

It behoves *us* not ($\mu\eta$) to covet great *gen* things, but to acquiesce-in¹ our (*the*) present *circumstances*.

The king of Asia^{art}, not being-contented-with the good things which-belonged (*present*) to him, but hoping to enslave^{Aut mid} Europe^{art} also, sent-off^{a 1} (*commissioned*) an army 500,000-strong (*fifty ten-thousands*).

They are-contented (*acquiesce-in mid*) with (*upon*) the gifts given by the people^{gen} (*concourse*).

Soldiers, (*Men soldiers*) do not wonder that I am-aggrieved *about* the present affairs.

The city of the Lacedæmonians being-aggrieved about (*upon*) the siege. . . .

He took-ill^{a 1} none of the things which-had-been-written (*written pl*).

He is-very-grieved at (*upon*) the things said by you^{gen}.

I-should-have-done-him-injustice (*impf. of ἀδικέω with ἄν*), if-I-had-not-been-aggrieved (*not being-very-grieved*) at his (*the*) death.

Ashamed^{pl} at the things done^{pl}.

In *the* hands (*palms*) of an expert workman, who is-well-skilled ($\epsilon\tilde{\upsilon}$ $\epsilon\iota\delta\eta$) in all wisdom^{gen} through the suggestions (*hints*) of Minerva. . . .

Cadmus killed^{a 1} (*ruined*) the dragon through the skill (*discretion pl*) of Minerva.

To report (*say*) any thing from hearsay.

The dative expresses the kind and manner of an action

To escape^{a 2} (*fly-through*) by violence.

Cyrus^{art} did^{impf} this with care (*carefulness*).

¹ Στρέφω and ἀγαπᾶω, "I acquiesce in, am contented with," take also an accusative.

Say^{a 1} (*Remark*) *with* what right do these, having bound^{a 1} (*bound-thoroughly*) your hands *with* cords^{dat}, drag (*lead*) you and your boy?

Doing all *things* with justice (*right*).

The Athenians went^{impf mid} (*went-on*) *in* a run towards the barbarians.

In a public^{fem} manner.

In a private^{fem} (*peculiar*) manner.

On-foot. (*Pedestrian*^{fem dat}.)

In reality (*the being*^{neut}).

If any-one thinks (*imagines*) to do^{fut} any *thing* either *with* justice (*the just*) or *with* violence.

Entirely. (*Some entire*^{masc dat}. *That is, In a certain entire manner.*)

Entirely. (*The entire*^{dat pl}.)

Hence perhaps, in verbs of punishing, the punishment is in the dative :

To punish (*fine*) any-one *with* death or banishment.

The Athenians fined^{a 1} him a thousand drachmas.

The dative often signifies "with respect to."

Swift *with respect* to the feet.

I am still the same *with respect* to the measure.

Having-despotic-power *with respect* to dominion^{art} (*licence*), but heading-a-republic *with respect* to benefits^{art} conferred by him.

To be-forward *in* injustice.

To excel *in* intellect.

With-respect-to (*In*) a long old-age, he coincides *with* this man^{dat}.

The dative expresses the relation of the measure, degree, &c. with the comparative and superlative.

By-far the best of men. (*Ev* seems understood.)

More (*acc. neut. pl. contracted*) by some little (*brief*).

Older *by* a year.

Eretria has been now reduced-to-slavery^{pl}; and Greece^{ar} has become^{pl mid} weaker *by* a considerable city (*i. e. has lost one, and has become so much weaker*).

Semiramis was-born^{a 2} five generations (*Ionic*) before (*πρότερον*) Nitocris^{art} (*genitive*).

The dative is put in definitions of time and place, in answer to When? and Where? and is governed by ev

Fatality leads my sister to die^{a 2} *on* this day.

His (*The of him*) sons beheld^{a 2} *in* the same day both the preservation of themselves and the punishment of their (*the*) enemies.

This day I have been released^{pl pass} (*liberated*) from fear^{gen}.

The sixtieth year after *the* taking^{acc} of Ilium.

The Thasians being *now* besieged *the* third year^{acc}. . . .

That Sinōpe^{acc} which-is (*the*) in the Euxine Sea.

I beheld^{a 2} *in* Tyre^{art} another temple (*fane*) of Hercules.

When we were *at* Marathon.

The trophies which-are (*the*) *at* Marathon, and Salamis, and Plataea.

Of verbs which take an Accusative, the following are the most striking.

I have often wondered^{a 1} *by* what (*Add, "at-any-time"*)

arguments^{dat} those-who-accused (*the having written*^{a 1 m}) Socrates persuaded^{a 1} the Athenians^{acc} that he was^{opt} worthy of death. (*So Ennius: Quis TE persuasit?*)

They replied^{a 1 m} to the thing asked^{a 1}.

I have not *any thing*, Socrates (*O Socrates*), to reply^{a 1 m} to (*towards*) that which you ask.

He insulted^{a 1} (*i. e., treated with insult*) me. (*Or ὑβρίζω is, I do an insult to; ες or περὶ being understood.*)

The Syrians thought^{impf} fish^{art} to be Gods, and did not permit^{impf} any to injure (*i. e., act unjustly towards, ες or περὶ being understood*) them, neither doves^{acc} (*art.*).

Several verbs signifying to "profit, assist, injure," take an accusative: as in Latin, "*adjuvo, lædo*" :

Do not (*μη*) assist mortals out-of (*beyond*) season^{gen}.

If at-any-time you have profited^{a 1} (*or gratified*) the heart of Jove either in word^{dat} (*observation*) only or (*Poët.*) also in deed.

To die^{a 2} ingloriously, having received^{a 2 dual} (*taken*) an honorable reputation (*mention*), boots us¹ nothing^{acc}, neither advantages *it us*.

You will not hurt^{pl} me more (*greater: acc. pl. neut. contracted*) than yourselves.

Αμείβομαι, *I "remunerate a person," takes an accusative:*

I wish to remunerate^{a 1} you *with the kind-service*^{dat} of my hands.

It should mean, I pay back a thing to a person. Ες or περὶ seems understood.

To pay-back the benefits of the Gods.

Αμείβομαι, "*I answer,*" takes an accusative:

Hippias answered^{impf} him, *that &c.* (*That is, πρὸς, &c.*)

¹ Unless, says Matthiæ, ἡμᾶς is governed by ἐπωφελεῖ. But this is harsh.

Other similar verbs take an accusative :

I will avenge-myself-on^{mid} (*i. e. avenge for myself*) my^{art} murderer.

I avenged^{a 1 m} (*punished*) the blood of my father.

The Medes and Egyptians attended-him-as-spear-bearers, as he was marching^{acc} through Thrace^{art} (*gen.*). (*Perhaps a participle is understood, as πέμποντες.*)

Pausanias was-guardian-to^{impf} Pleistarchus. (*Here επιτροπέω is the same as επίτροπος εἰμι, but takes the construction of a transitive verb. So κολακέω is κόλαξ εἰμι, but takes the transitive construction¹: I act to another as a flatterer.*)

What is more delightful than to flatter no-man (*not-any-one of men*), either (*not-either*) Greek or (*not-either*) barbarian, on-account-of gain (*reward*)?

Fathers^{art} provide-for their (*the*) children^{gen}, in-order-that good^{art} things may never (*not-at-any-time*) be-wanting-to^{sub indic} (*i. e., fail, leave*) them.

I am consulting in-what-way I may fly-away-from^{subj} you. (*That is, flee you far from you.*)²

When (*As*) they declined^{a 1 m} (*fought-off*) this

I am-ashamed-of my (*the of myself*) calamities. (*Perhaps περὶ is understood ; or ὁρῶν &c.*)

Respect your (*the*) parents and have-a-sense-of-shame-for (*i. e., reverence*) your (*the*) friends.

They reverence nothing so-much (*so-greatly*) as their-rulers (*the-ruling^{pl}*).

Many neuter verbs take an accusative, governed by ὁρῶν ακούων, &c. ; or by περὶ :

¹ Plutarch has the dative after it.

² Virgil, G. 3. 499 : " Victor equus fontes avertitur."

Who would rejoice ^{a 1 opt} (*Æolic with àν*) at these things?
I rejoice-at your-success (*you succeeding*).

Fear-not (*take-courage-with-regard-to*) the hand of an old-man.

He boldly-dared ^{a 1} the way.

If any men salute (*respect*) you, salute-them-in-return, in-order-that (*to-the-end-that*) they may not-fear (*take-courage-with-regard to* ^{a 1 subj}) you.

We go-over Greece ^{art} (*acc.*), desponding and wandering, displeased ¹ (*taking-ill*) with every-dwelling-place (*all the dwelling-places*).

Ill-disposed to (*about*) the sciences.

All which things beholding (*inspecting*) I was-displeased ^{a 1} (*took-ill*).

Ποιέω, δράω, &c., λέγω, έπω, &c., *take an accusative* ² of the person or thing to whom or of whom any thing good or bad is done or said. This accusative is governed by *περι, προς, εις, &c.*

Do not (*μη*) do (*imperative*) ill towards (*or to*) the dead ^{pl} (*pf. part. of θνήσκω*).

They do well to their (*the*) friends.

The servants (*domestics*) did ^{a 1} to the horse as he ordered ^{impf}.

¹ Δυσχεραίνω is δυσχερής εμι.

² A dative is often used. Hom. Od. ξ, 289: "Ὅς δὴ πολλὰ κάκ' ἀνθρώποισιν εἴργει. Where the construction may be: εἴργει πολλὰ (όντα) κακὰ ἀνθρώποισι. So Isocrates: Μηδὲν ἀγαθὸν ποιήσας τῇ πόλει: i. e. μηδὲν (δν) γαθὸν τῇ πόλει. This may be the foundation of the construction in other ases, where the adjectives "good" and "bad" are not used, but are understood. Plato: Ταῦτα ποιήσω καὶ ξένῳ καὶ ἀστῶ.

Is-it-not-my-duty (*appertains not me^{dat}*) to do-well to my-own (*the of myself*) city?

To do-ill to the territory of *the* king.

To act-ill to one's (*the*) friends.

To do-hurt-to the city.

They (*The*) have never (*never-at-any-time*) desisted *impf* *mia* from doing^{nom} many evils to us.

The good things which you promised *impf* to do^{sut} to us. . . .

Doing^{pl} (*Working*) the greatest evils to cities^{art} and to individuals^{art}.

I could (*opt. of δύναμαι withⁿ àν*) not either (*not-and*) speak well of or (*not-and*) do well to one-who-endeavoured (*the endeavouring*) to annoy me in word^{dat} and in deed.

The good speak ill of the bad.

And do you be (*έσσο*) courageous, that (*to-the-end-that*) some-one of *your* posterity may speak^{a 2 subj} (*remark*) well of you (*i. e. praise you*).

We wish (*are-inclined*) to speak-well-of^{a 1} (*i. e. celebrate*) our (*the of us*) fathers.

He-who-speaks-badly-of (*The speaking-badly-of*) father or mother, let him die (*end : imperative*).

And then Ajax said^{a 2} (*remarked*) to Menelaüs.

He (*The*) says (*says-among : poet.*) to him.

Do you say these (*ταυτῇ, which is the Attic*) things to your (*the*) commander, you being a beggar as you are?

You have said (*said-out^{a 1}*) many things of me to many^{acc}, that (*how-that*) I rule rashly (*rash^{sem}*) and beyond what-is-just (*right*) insulting both you and yours (*the your^{neut pl}*).

As actors^{art}, when (*with àν postfixed*) in tragedies^{art} they say^{subj} the worst things to (*or of*) one-another.

I bid your^{art} Venus¹ farewell (*to farewell*). (*That is, I wish to have nothing to do with her.*)

*Many verbs, besides those in the last Rule, take two accusatives, one of which is governed by πρὸς, παρὰ, περὶ, κατὰ, ἐς, &c. These accusatives are SINGLY found placed after the verbs.**

He made-enquiries^{a 2 m} of all in the house after (*or for*) the boy.

Cyrus^{art} asked^{impf} of the deserters questions (*the neut pl*) appertaining-to (*from*) the enemy^{pl}.

Cambyses begged^{impf} of Amasis *his* daughter in marriage.

To beg of the people some body-guards.

To exact (*i. e. require*) of Augeas insolent wages (*reward*).

Having extorted^{a 1 fem} such (*so-great*) a quantity of money^{art} (*riches*) from the allies.

They collected^{impf} (*collected-from*) tribute^{pl} from those-who-sailed-down (*the sailing-down*).

Nor take-away (*subtract*) from him the girl.

He took-away^{a 2 m} (*took-from*) the breath from my-only (*the to me only*) and dear boy.

Jove took-away^{impf} (*took-away-from*) boasting from Teucer.

Let not (*μὴ*) that (*that-at-least*) man come^{a 2 opt} (*arrive*), who (*whoever*) shall spoil you of your possessions.

He robbed^{a 1 m} us^{dual} of all our wages (*reward*).

His (*The*) three daughters bereaved^{a 1} (*desolated*) him (*the*) of some (*a part*) of his joy-of-heart.

¹ The dative is also used with λέγω χαίρειν.

They spoiledst (*despoiled*) the Goddesses of the garlands.

They attempt (*have-in-hand*) to deprive us of this territory^{art}.

He dispossessed^{a 1} those-who-have (*having*) the Olympian houses of the very-glorious honor of sacrifices.

Long^{art} (*Much*) life teaches me many things.

A big boy, who-had (*having*) a small tunic, after-he-had-stripped (*a. 1. part. of εκδύω*) another boy *who was* little, that-had (*having*) a large (*great*) tunic, of it, put-round^{a 1} him his-own (*the of himself*), but himself put-on^{a 2} (*entered-in*) his (*the of him*).

It is not just, father, to hide your misfortunes (bad-doings) from friends and still more than friends. ("And still" in one word).

It behoves you to hide^{a 1} nothing (*not-one*) from (*towards*) us.

I do not charge-with-blame the Gods *for* these things (*or, charge these things to them*).

I will remind you^{pl} of the dangers incurred-by-your-ancestors (*of the ancestors the your*).

The divine Achilles commanded^{impf} (*called-to*) his companions^{dat} to place^{a 1} (*make-to-stand*) a great tripod about (*round*) a fire^{dat}, in-order-that (*with-the-view-that*) they might wash-off^{a 1 opt} (*Æolic*) from Patroclus the bloody (*sanguinary*) gore.

Who will *there* be who-will-hinder (*o with part. fut. of επικωλύω, in one word*) me *in regard* to these things?

He did not persuade^{impf} the Phocæans *about* this.

The majority (*Ionic*) were not persuaded^{impf} *about* the things that were reported^{a 1 p} (*announced-from*).

He revenged^{a 1 m} on Neleus (*Ionic*) the unseemly deed.

We imagined ^{impf} *that we* had confuted ^{a 1 inf} ourselves *in this matter.*

He urged-on^{impf} the others *by* such^{neut} words *as these.*

By which^{neut} (*which-altogether*) thing particularly the Egestæans terrify us.

In these and such other^{neut} words they eulogize justice.

It is best (*most-powerful*) *for* me to require-him-to-give-an-answer *to these things.*

The Lacedæmonians invite (*challenge*) us to a treaty ^{pl acc}, and to a termination (*breaking-up*) of the war.

Do not ($\mu\eta$) compel me *to this.*

Sometimes the accusative of the person does not appear :

They resist ^{dual} (*stretch-against*), being incensed (*very-grieved*) as being driven (*compelled*) to dreadful and illegal acts.

They used ^{impf} the spring ^{dat} *for* the most-important ^{acc neut} (*worthy of most*^{neut}) purposes ; and it is-customary still to use the water ^{dat} both for matrimonial and *for* (*towards*) other-sacred-purposes.

Let us use ^{a 1 m subj} this survey ^{art} *to this* ^{neut} end (*or purpose.*)

I know (*have*) not what (*what-any*) I shall do-with ^{a 1 m subj} him ^{dat}.

But *the purposes* *for* (*upon*) which ^{acc neut} any-one would use (*a. l. m. opt. with àν*) such a wild-animal ^{dat} . . .

Nor did the stuffings protect^{a 2} *them* *from* the bow-shots.

They divided^{a 2} (*split*) themselves into six divisions.

The city was classed^v *in* (*according-to*) three divisions (*sorts*).

Xerxes ^{art}, having divided ^{a 1 m} all the foot-soldiers *into* three divisions. . . .

Cyrus^{art} distributed^{a 1} (κατανέμω) the army into twelve parts.

Instead of the last construction, the whole is put in the genitive, and the parts referred immediately to the verb :

Having made^{a 2 acc} (split) two divisions of all the Lydians. . . (That is, Having divided all the Lydians into two divisions. Perhaps εκ is understood.)

Let the whole number be divided into two parts. (Say, Two parts of the whole number be distinguished^{a 1}.)

We have distinguished the art of imagery into two kinds. (Say, We have split^{a 2 m} two forms of the art-of-imagery.)

The Persians were divided into twelve tribes. (Say, Twelve tribes of Persians were split^{pl pass}.)

Ποιέομαι¹ takes two accusatives :

Thinking (Making^{mid}) the working of iron^{art} a wonder.

Thinking (Making^{mid pl}) the thoughtlessness of Eurybiades a wonder. (Put these words in the Ionic dialect.)

He pillaged (made^{impf mid} booty) the territory by means of his incursions^{dat}.

Having seized (made^{a 1 m} seizure) the furniture and slaves.

Having made^{a 1 m pl acc} the^{neut} affairs respecting Pylos^{acc} a matter-of-settlement (treaty^{pl}). (That is, Having settled them.²)

Two accusatives are used, when one of them is connected in derivation with the verb. This is governed by κατὰ, &c.

¹ "The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes however in the accusative ; provided the circumlocution answers in its signification to a verb active." Matthiæ.

² Euripides uses σπένδομαι in the sense of "making up." Med. 1137 : Σὲ καὶ πόσω σὸν νεῦκος ἐσπείσθαι τὸ πρῖν.

Whom Jupiter loved ^{impf} *with* manifold (*of-all-kind*) affection.

Neither do I hate (*dislike*) you *with* so-much dislike *as I do them*.

They made ^{a 1} all the soldiers swear the greatest oaths.
(*"I make swear"* is ὀρκόω, ὥσω.)

He gives (*poët.*) two infants (*brats*) to a shepherd to feed (*nourish*) *by* some such nourishment *as this*.

The Phocian war, having been ^{pf mid} (*become*) of-ten-years'-duration, instructed ^{a 1} them *by* an ever-to-be-remembered instruction.

At-the-order-of-Xerxes, they branded ^{impf} the greater-part of them *with* royal (*Ionic*) brands.

Agamemnon marries me *with* a more calamitous marriage *than* Helen's.

The accusative is sometimes connected in sense, not in derivation :

Agamemnon forcibly marries Cassandra in-a-clandestine-manner (*clandestine bed* ^{dat}).

The Poets frequently join two accusatives, where one of them would be properly the genitive.

Son, why do you cry? what sadness has come ^{a 2 m} (*ἰκνέομαι*) to your-mind?

Trembling seized ^{a 2} (*came-under*) the limbs of the Trojans.

His spirit left ^{a 2} his (*him*) bones.

Down ^{pl} covered ^{impf} (*roofed : without augment*) his (*him*) black chin.

Having bound ^{a 1} (*joined-in*) the joints of his (*him*) feet ^{dual}, he threw ^{a 1} (*hurled*) him *by* the hands ^{dat} of others on (*into*) an unfrequented mountain.

He was lopping *the* young twigs of a wild-fig-tree.

“*Κατὰ* is usually supplied with these accusatives : *Τί πένθος ἔκετό σε ΚΑΤΑ φρένας* ; But this explanation does not suit all passages ; and sometimes makes the expression stiff and awkward. It is much more probable that this construction is to be explained by a kind of *APPOSITION*, by means of which the whole is more accurately defined by the addition of the part.” *Matthiæ*.

Lastly ; the verbs to “call or name, make, choose,” take two accusatives, as in Latin.

... Whom (*The*) Hector called *impf* (*Poët. : without augment*) Scamandrius, but (*on-the-other-hand*) others *art* called Astyanax.

Let not (*μὴ*) the son-of-Saturn make^{a 1 opt} (*Æolic*) you king in Ithaca.

They choose *mid* him commander (*governor*) of the expedition against (*towards*) the Medes.

These verbs frequently add εἶναι ¹ :

They call (*name*) the man a sophist.

As-soon-as (*As-soon-as-ever*) these rivers mix-together^{a 1 p subj} (*Ionic*), the Penéus, overpowering the rest by its (*the*) name^{dat}, makes the others nameless.

They chose^{a 2 m} him *as* an ally.

In the construction of the verb to “call,” the predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural :

This^{neut} is what we call (*address-to*) him.

What other *thing* do you call the person-who-knows *how* to ask and to reply, than a dialectician ?

¹ “From which however,” says *Matthiæ*, “it does not follow that this word is to be supplied where it does not appear.”

What do you mean-by (*say*) the bestnd?

What do the people in the other^{sem} cities call (*address-to*) the rulers (*ruling*)?

This neuter is often attended with ὀνόμα, "name:" and seems to depend on καρά :

Tell²² (*Remark*) me the name which (*which-ever*) both your mother and your father called^{ingst} you.

By what name^{acc} ought-we to call you?

By what (*of-what-kind*) name^{acc} does his father call (*name*) him?

They call me by this name^{acc} (*art.*).

The person or thing named is sometimes in this case in the dative :

We have called²¹ the name of these safeguards^{dat} (*art.*) and shelterings garments.

To the dominion (*empire*) of lust, irrationally drawing^{acc} us to (*upon*) pleasures^{acc} and ruling²¹ in us, the name outrageousness has been applied^{21p} (*εἰσπομάζω : "I give a name to"*).

They asserted²² that the altars^{acc} were^{inf} a refuge for involuntary^{acc} offences^{gen}; and that the expression transgression-of-the-laws^{acc} was applied^{21p inf} (*named*) to (*upon*) those-who-offended (*the bad^{dat}*) unnecessarily, and that it was not applied to (*upon*) those-who-ventured (*the having dared²¹*) to commit a^{nom} (*some*) crime from-being-forced-to-it-by (*from*) their (*the*) calamities.

To this dwelling-together^{acc} we have given²² (*placed*) the name city^{acc}.

To which assemblage they give^{mid} (*place*) the name man and stone and each animal and form.

The construction of the verbs to "make," mentioned in the last Rule, is admitted in other verbs

Want^{art} teaches a man to be wise.

Teach these boys for me to be (i. e. ὥστε εἶναι) such as (just-as) you are.

Themistocles had his (the) son taught to be a good rider. (For "had taught" put ἐδιδάξατο.)

He attempted^{impf} (set-hand-to) to instruct^{a1} and educate^{a1} him to be a king worthy of the empire.

Instructed^{pl} so that we are too-simple to-despise (the oversight^{gen} : i. e. than to despise) the laws^{gen}.

He grew-up^{a1p} so as to become great.

Accusatives following verbs of the same derivation or of a kindred signification have been seen above. Others are now added.

Where are-vanished the threats which (the) the sons (υἱς) of the Greeks made (threatened^{impf}) to the Trojans?

He utters (imprecates) most unholy imprecations on his children^{dat}.

Men^{acc} doing compulsory or voluntary deeds (actions) . . .

He is-inclined to send (send-away-from) delegates.

They fought^{impf} a battle by-the-side-of the swift (Ionic) ships^{dat} (Ionic).

Whoever (Who) shall give (a. l. subj. of βουλευώ with κεν) the best counsel. . . .

He is-ill with a violent (wild) malady^{acc}.

How (of-what-kind^{acc} rising-up^{acc}) do you suppose that I^{acc} then rose (stood^{a2} in) from sleep when-they-went?

These circumstances shall not-in-any-way assist (defend him^{dat} in-preventing-him-from-falling in-a-manner (fall^p) not-to-be-borne.

He leapt-out^{a 1 m} from *the* ship nimbly (*nimble leap^{acc}*).

She shall be thrown^{fut pass} (*thrown-like-a-quoit a leap-^{ing acc}*) from-a-rock (*rocky*).

Having beheld^{a 2 fem} you for-the-last-time (*completely-last view^{acc}*).

They rushed^{a 1} (*darted*) dreadfully (*dreadful course^{acc}*) upon each-other^{dat}.

I fall-down-to you^{acc} in a kneeling posture^{acc pl}.

I have seen^{a 2} (*looked-down*) you lamenting (*groaning^{fem}*) the departure of-Hercules (*Herculean*) sadly (*all-wailing mournings^{acc}*).

The Lacedæmonians after these^{acc} *things* waged^{a 1} what-is-called (*the^{masc} called*) *the* holy war.

Being besieged by informers^{gen} (*art.*) in-a-manner (*siege^{acc}*) not-at-all (*none^{neut acc}*) less than that (*the^{fem gen}*) by enemies.

They attend-to *the matter with* every attention^{acc}.

So the accusative is put with adjectives :

Bad^{acc pl} altogether (*all badness^{acc}*).

He-who-is (*The*) in-truth a tyrant is in-truth a slave to the greatest flatteries^{acc} and slaveries.

Adjectives, derived from verbs active and retaining an active sense, sometimes take the accusative.

Conscious-of^{acc} many crimes (*evils*).

Hope drives-away pain which-consumes^{art} *the* mind (*understanding*).

No-one of *the* immortals is able-to-fly thee.

He said^{a 2} that it was^{opt} not easy at (*in*) the present^{masc} time either (*not-and*) to confess or (*not-and*) to deny (*to be a denier^{dat}*) the things asked.

Cyrus^{art}, taking-notice that the soldiers were each skilled-

in the *things* that-appertained (*appertaining*) to their-own
(*the of themselves*) system-of-arming.

Well-skilled in such *art* matters.

Several Greek intransitive verbs are used by the Poets as transitives.

Which-way having put-forward (*urged*^{a 1}) *my* foot may I
be filled-full^{a 1 subj} of flesh *gen pl* and bones ?

Having put-forward^{a 2} *his* right foot (*member*).

They (Τοι) made^{impf} baths to simmer *by means of* fire^{dat}.
(Ζέω, “*I make to simmer.*” No augment.)

The sun makes these *his* chariots to shine on (*down-on*)
the earth^{acc}. (Λάμπω, “*I make to shine.*”)

He made-to-flow^{impf} libations to *his* dead father.

You urge-forward (*hasten*) two evils, *my* son.

This last is used in prose :

Leave-off^{a 1 m} (*Desist*) urging-on (*hastening*) the matters
which (*the*) you are about (*urging-on*.)

The following may be classed under this head :

To call-out-to any-one.

They were zealous-for^{impf} the oligarchy.

With βλέπειν, “*to look*” (*intransitive*), the expression of
the look is often marked by a substantive in the accusative in
poetry :

To look fearful (*fear*^{acc}).

To look martial (*Mars*).

A dragon looking-up with-a-murderous-fiery-look (*a
murderous flame*).

So νικᾶν “*to conquer*,” (*intrans.*) takes the accusative,
which however may be governed by κατὰ, &c. :

The Lacedæmonians in the-war (*the war the*) with(*against*)

the Barbarians^{acc} were appointed^{a 2} leaders of all the Greeks, for-that they had been worsted^{a 1 inf} in no (*not-one*) battle, but had conquered^{inf} in all.

To conquer *in* the contests in-which-crowns-were-given.

He conquered^{impf} in all things.

Having conquered^{inf dat} at the Olympian^{neut} games. . . .

Diophon the son of Philo conquered^{impf} at the Isthmian^{neut} games in leaping, in swiftness-of-foot (*Ionic*), in the quoit, in the javelin, in wrestling.¹

Λαυθάνειν, "to be concealed," takes an accusative in the sense of "to be concealed from," "to escape the notice of:"

If any man hopes (*counts-upon*) when doing (*έρδω*) any thing to escape-the-notice-of^{fut} God, he is-mistaken.

The middle verbs τύπτεσθαι, κόπτεσθαι, "to strike one's self," take an accusative in the sense of "to strike one's self for, to bewail," like *Plangi* in Latin:

When (*If-consequently*) the Egyptians bewail^{subj} the God who is not named by me^{gen}, then they bring-out the cow.

I hid^{a 1} the dead man in my robes and bewailed^{a 1 m} (*beat-upon*) him. (*Make "and bewailed" one word.*)

Αλείτω, "I err," takes an accusative, in the sense of, "I err against, I offend against:"

Amphitryo greatly offended-against^{a 2} the immortals.

To offend-against^{a 2 m} the immortals who possess wide heaven.

Lest he should kill^{a 1 opt} (*kill-entirely: Æolic form*) him, and offend-against^{a 2 subj m} the behests of Jove.

So ευσεξέω, ασεξέω, are used with an accusative of the thing, εις or πρὸς being understood

Let there be (*ίστων*) indictments against these^{gen}, as

¹ The dative is very frequently used. Isocrates: Εἰ τις ὑμῶν ἱππῶν νενίκηκεν ΟΛΥΜΠΙΑΣΙΝ.

having violated ^{a 1} *the* messages and commandments of Mercury and Jove.

In later writers these verbs take an accusative of the person.

In poetry the verbs to "stand, sit," take an accusative of the place :

O lady, who sittest *in the* palace^{pl} of Thetis.

Phœbus sitting *on* a tripod.

An arrow near (*sitting-at*) *the* heart.

Stand ^{a 2} some^{fem} (*the indeed*) of you *in* this public-road (*cart-road*), and-others (*but the*) *in* another road.

In prose these accusatives follow prepositions :

They sit at (*upon*) the altar^{acc}.

Sitting-down^{gen pl} suppliant at (*towards*) the temples^{acc}. . .

And sometimes in poetry :

They sat^{impf dual} down-on benches^{acc}.

With verbs of motion an accusative is put in two ways :

1. *To mark the place whither, or the person to whom, one comes or goes :*

When *the* divine woman (*of women*) came ^{a 2 m} (*came-from*) to the suitors. . . . (Πρὸς, εἰς, &c. are understood.¹)

Polynices came ^{a 2} to *this* land not at-all (*any*^{neut}) meanly, rattling *with* many horses^{dat} and ten-thousand shields (*arms*).

1. *By* whose hands^{dat dual} I was sent-away privately ^{a 1} to the plain of *the* Phocians.

2. *To mark the way in which one goes :*

He goes a fruitless journey (*way*). (Κατὰ, διὰ, &c. are understood.)

¹ So Virgil: "Italiam Lavinaque venit Littora." And Shakspeare: "Till he arrive a place of potency."

At-the-time-when *the* evening lights (*torches*) did not any-longer burn ^{impf} (*glow*), having taken ^{a 2} a double-edged spear, he eagerly-desired (*raved* ^{impf}) to go (*creep*) abroad in-a-furious-manner (*Say, unmeaning departures* ^{acc}).

You went-the-road ^{a 1 pl} (*progressed*) along-with *the* Athenians ^{gen}, who-went an unjust road (*way*).

Thou, O Sun ^{voc}, who-drivest-thy-chariot *through* the high (*sublime*) heaven.

Some spy (*beholder*), who-saw ^{a 2 part} (*saw-into*) him bounding (*jumping*) along the plains with a fresh-sprinkled sword, tells *me this*.

With the verbs to "swear," the Deity or person by whom one swears is put in the accusative ; governed by πρὸς, &c.

I swear *by the* earth, and *by the* holy majesty of *the* Sun.

They swear *by* those-men-who-are-said (*the men said*) to be ^{a 2 m} (*become*) the justest and best among (*beside* them ^{dat}).

I swear *by* this Olympus, you shall not rail-at me with-impunity.

Hence in the passive these verbs are used for to "be sworn by :"

I have been wondrously pleased ^{a 1} (*gratified*) with your Gods ^{dat}. Jupiter sworn-by is an-object-of-merriment (*ridiculous*) to the-knowing.

The substantives χρεὼν, χρεῖω, χρεῖα take an accusative of the person wanting, and a genitive of the thing or person wanted, the verb being frequently understood.

Why do you want me? (*Say, Why need of me you* ^{acc} ? *i. e. ἰκάνει πρὸς.*)

A need of good (*virtuous*) counsel *presses on all the Greeks.*

Why do you want me? (*Say, What want of me you^{acc}?*)

He is-gone taking-off (*carrying*) the ship (*Ionic*) from me^{dat}; I want it. (*Say, a need of it springs me.*)

But who has now assembled^{a 1} us here? whom does necessity (*use*) press (*come*) so-greatly?

Having taken^{a 2} that from-within, the want of-which (*ὅρου*) particularly possesses you.

The impersonals *χρη* and *δεῖ* are similarly used:

You shall say (*relate*) what (*ὅττεο*) you-want.

Telemachus, you-have-no-occasion-for diffidence any-longer.

I have come^{a 2} to see whether you-need either my^{art} help (*hand*) or that of my confederates in any^{acc} thing.

Passives, if they retain their passive sense, are often accompanied by an accusative. Thus with verbs, which govern a double accusative in the active, the thing is put in the accusative in the passive also.

Being demanded^{pass} (*exacted*) tribute^{art} (*taxes*) by the king^{gen}. . . . (*That is, Having tribute exacted from him.*)

They did not lose (*were taken-from*^{a 1}) their-desire (*the^{neut} coveting*) of the sailing by the cumbrousness^{gen} of the equipment.

The king (*president*) of the blessed Gods will have need (*use*) of me to reveal^{a 1} to him the new stratagem by-which he is being robbed-of his sceptre and his honors.

It is-my-part (*is-present me^{dat}*) to bewail, stripped-of^{pass fem} the possession as I am of my paternal wealth.

I grow old being constantly (*always*) taught much (*many^{neut acc}*).

Being instructed^{a 1} *in* music by Lamprus^{gen} and *in* rhetoric by Antiphon.

The women shall be clothed^{mid} *with* virtue instead-of garments.

Endued^{pf pass} (*Clothed-upon*) *with* bravery. . . .

They witnessed^{pf} (*bore-witness*) that-they-saw (*mark^{inf}*) me struck^{pr} by Conon^{gen} and stripped-of (*stripped-off*) my-garment (*the garment: making one word of the two*) by him.

I was persuaded^{a 1} these *things* by you^{gen}.

High-pretension-to-wisdom (*Self-conceit^{art}*) is called^{pf pass} (*named-by-change*) by the contrary name, want-of-wisdom.

Threatened^{pf pass} (*Threatened-against*) dreadful^{art} *things* by (*at-the-hands-of*) you^{gen}.

So the thing is put in the accusative, when the verb takes an accusative of the thing and a dative of the person :

Those (*The*) of the Athenians *who were* charged^{pf} *with* the watch.

I was elected-to^{pf pass} the command (*empire*).

He leaves an ancient tablet inscribed^{pf pass} (*written-in*) *with* signs (*watch-words*). (*So Virgil: "Inscripti nomina regum Flores."*)

Æthiopians girt^{pf} (*without augment*) *with* leopards'-skins and lions'-skins.

The last sentence may be translated: "Having skins girt round them." The same mode of translation may be adopted in many of the others. It seems necessary in the following :

They wore^{impf} shields^{art} without handles, directing (*regulating*) them by leathern bands^{dat}, having-them-tied about their (*the*) necks^{dat} and their (*the*) left shoulders.

*Wesseling remarks on this sentence : “ Reiske alters περι-
κείμενοι into περικειμένους, i. e. ασπίδας ; or περικειμένοις. It
will be sufficient to supply αυτάς.” Schweighæuser in this
translation supplies αυτούς, i. e. τελαμῶνας.*

*In the same manner ; instead of the sentence Τὸ τραῦμά μου
ἐπιδεῖται, “ My wound is bound up,” the Greeks say, Εγὼ
ἐπιδέομαι τὸ τραῦμα, “ I have my wound bound up.” In these
cases, κατὰ, εἰς, or περὶ are usually supplied : I am bound up
as to or as regards my wound :”*

Having the root of all his race cut off. (*Say, Reaped^{pl pass}
root^{acc} of all race.*)

You have had the top of your towers cut off. (*Say, You
have been shorn-off^{pl} summit^{acc} of towers.*)

He shall be burnt-completely in his (the) eyes^{dual}.

*There were left-behind^{impl} of the soldiers those-who-were
(the) injured^{pl pass} (destroyed) in their (the) eyes by the
snow^{gen}, and those-who-had-their-toes-rotted-off (the rotted-
off^{pl mid} the fingers^{acc} of the feet) by the cold.*

I have my goods pawned. (*Say, I am pawned the
riches.*)

*Similar to the constructions in the last part of the above
Rule are the following ; in which the accusative depends on
κατὰ, περὶ, εἰς, &c.*

I am-in-pain (grieve) still in this finger^{art}.

You are extremely like him^{dat} in your head and in your
beautiful eyes. (“ You are like ” is εἶκας.)

She is-like (seemed-like^{pl mid}) the immortal Goddesses^{dat} in
(into) face.

Achilles quick in the feet.

Disabled (Blind) as to the ears and the mind and the
eyes.

Gr. Ex.

Dreadful *in* fight.

Endeavour to be *in* body^{art} fond-of-labor, and *in* mind^{art} (soul) fond-of-wisdom.

To have-bad-eyes (*ail eyes*^{art}).

Socrates (*O Socrates*), you are a fortunate man, *in regard* to such^{art} things.

If the body of any-one was large (*great*) *by* nature^{dat} or *by* education (*mode-of-bringing-up*^{dat}), or *with respect* to both^{neut acc pl}

Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (*portents*) *with* which (*the*) heaven has been crowned^{pl}. . . .

Rebuke (*Chastise*) them *with* these (*the*) solemn words (*observations*).

They daub all their (*the*) body and their (*the*) face (*coun-tenance*) *with* this^{acc neut} stuff pounded.

Things wrought *by* the same art.

Hence the accusative is put adverbially :

With quickness. (*That is, Quickly.*)

In the quickest^{sem} (*speediest*) way.

At-first. (*The first*^{acc sem} ; i. e. ὁδόν.)

With respect to the end. (*That is, Finally.*)

Greater *by* far (*much*^{neut}).

Better *by* far (*much*^{neut}).

Better *by* a great^{neut} deal.

There the Goddess standing^{a 2} exclaimed^{a 1} *in* a loud (*great*) and terrible^{neut} manner.

Having laughed^{a 1} *in* a very (*much*^{adv}) merry^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were greatly hurt^{imp.}

You will hurt me not more (*greater : in a contracted form*) than yourselves.

To assist a little.

To one-who-has-benefited (*the having benefited*^{a1}) another in the greatest manner.

The accusative (governed by κατὰ, εἰς, περὶ, διὰ, &c.) answers to the question, "How far?" "How deep?"

Ephesus is-distant from Sardis three days' journey (*way*).

This^{art} day^{dat} having advanced^{a2 pl} (*gone-forward*) about (*as*) five-miles (*forty stadia*).

A river having *its* breadth more than (*than upon*) two stadia.

So, in definitions of time, to the question "How long?"

They fought^{impf} ten full years.

They contended^{impf} all the day. *A long time.*

Aged not-yet (*neither-yet*) twenty years.

Cares for his father^{gen} kept-awake^{a1} Telemachus through the ambrosial night.

And to the question, "How long since?" "How long before?"

They did^{impf} this very^{art} thing yesterday and the third day before this (*i. e., three days ago*).

Remember^{pf pass pl} that (ὅτι) Philip was reported^{a1 p} (*reported-from*) to you the third or fourth year before this to be besieging the wall.

The tyrant Ardixæus was-born^{plup mid} a thousand years before (*Say, thousandth year unto*) that time^{art}.

He-having-arrived the third day before this (*i. e. three days since*).

The *new* inscriptions writtenst ten thousand years (*Say, ten-thousandth year*) ago. . . .

He finds (*seizes-down-upon*) the daughter of the prefect-of-the-village married^{st pass} the ninth day before.

In the following passage the mode of calculating the time past is reversed ; as it may be in some of the preceding :

You are now (*already*) bearing-arms for the tenth year since you began ; and yet you are accomplishing nothing. (*Say, You bear-arms, and you accomplish.*)

The accusative answers also to the question, " When ? " :

Death will come (*be*) to me whether (*or*) it be the morning, or at the time of dusk^{gen}, or at mid-day.

He gives (*Poët.*) two infants (*brats*) to a shepherd to nourish, having charged^{a 1 m} (*given-in-charge*) him to bring-to them goats at the proper-time.

By night.

By day.

A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.

Why do you eagerly-engage-in (*rush-on*) this enterprise?

They brought-into^{a 1 m} the wall *these* provisions.

To fall-into^{a 2} a calamity.

To throw^{a 2 m} a wall round the city. (*Put "throw round" in one word.*)

To draw^{a 1} the ships through the isthmus. (*"To draw through" is διεπύειν.*)

Having brought the ships over the isthmus. . . . (*"Having brought over" is ὑπερενεγκόντες. See the note.¹*)

¹ " With the exception of περιστασθαι, it is more common for the pre-

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes take an accusative :

We passed^{a 2} (*proceeded-from*) the streams of Asōpus. (*Here παρὰ seems understood. Homer has παρεξελθεῖν Διὸς ῥόον.*)

To escape^{a 2} (*fly-from*) death. (*Properly, To fly death and go from it.*)

The accusative is sometimes in apposition to an entire proposition.

Let us kill^{a 2 subj} Helen, a bitter pain to Menelaus (*Attic*). (*This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply ὁ θήσει. If we supply τὴν εσομένην, in this case λύπην will depend in construction on the word Ἑλένην, but will still depend on the whole of the preceding part in its true meaning.*)

And, as a proof^{acc} of these things, go (*going*^{a 2}) to-Pytho, and ask (*enquire-into this*) if I have expressly reported^{a 1} to you the things delivered-by-the-oracle. (*Ἐλεγχον may depend on a preposition ; or on this ellipse : [Make this] trial.*)

Do you deny it, having killed^{a 2} (*killed-utterly*) her ?—A sorry denial ! for-I-wish I had killed her. (*That is, ἀρνέομαι ἀρνησιν.*)

The subject of a proposition is sometimes put at the begin-

position to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : ἀμφιβάλλειν τί τινι." Matthiæ.

ning in the accusative, without any thing to govern it being expressed.

Your mother^{acc} —, if her (oi) mind (fancy) listeth to marry^{pass}, let her go^{a 2} back to her house^{acc} (abode). (*That is, In regard to your mother, ἐπεὶ.*)

The columns^{acc} which Sesostris placed^{impf} (caused-to-stand) in (down-in) the various districts^{acc}, — the greater-number-of-them (more: Ionic) appear no-longer to-exist (remaining-over: fem. pl. Ionic).

The Greeks who-dwell (the dwelling) in Asia^{art} — nothing certain (sure) is said as to whether they follow.

But seditions^{art} and slaughters^{art} and overthrows^{art} of states^{art} — those men have made^{pf} all the cities, except (save) a few^{gen}, full (crammed) of such^{art} calamities.

As to the thriving^{pl} of the boy, not three days transpired^{a 2} (held-apart) before (and) he threw^{a 1} (hurled) him on (into) an unfrequented mountain.

Sometimes the accusative is not at the beginning:

The same things please me which please you (*Say, The same^{neut} [with] you^{dat} please me^{dat}*) in regard to him-who-is (the) unkindly-disposed to this city.

Here ἐπεὶ is to be understood; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it:

And as to Caunus^{art}, which was not willing (inclined) before to join-in-alliance, as they burnt^{a 1} (burnt-in) Sardis^{art} (Ion.); — then that (this) also united-with^{a 2 m} them^{dat}.

As to the trouble attendant-on (the according-to) the war^{acc}, — for-fear (lest) it should be (become: a. 2. subj.) much and yet we should succeed (be-above^{a 2 subj}) not-any-the-more-for-that — let even those^{neut} words satisfy (im-

perative) you^{dat pl} in which I have often at-other-times shown^{a 1} (*shown-clearly*) that the same^{acc} (*i. e. the trouble*) is not rightly apprehended^{part} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen^{acc}, when you erred^{a 2} in-being (*being*) eager to destroy^{a 1} (*ruin-utterly*), is she whom ye see (*mark*).

And so may be explained the passage above, respecting Sesostriis. So Virgil: "Urbem quam statuo vestra est."

The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.

You^{acc} who-incline (*the^{fem} inclining*) your head (*pate*) to the ground^{acc} (*plain*), — do you acknowledge or deny (*deny-downright: with μή*) that you have done^{nt inf} these things?

Holla!—you! (*Say: "This^{voc masc}, O you^{acc};" putting τοι at the end.*)

O wretched (*timid*) me!

The verb is sometimes supplied:

You^{acc} who-are-eager (*the being eager*) to see (*mark*) what (*which^{neut pl}*) you-ought-not, Pentheus I mean, come-out before the house^{gen pl}.

Accusatives are sometimes put, which may be explained by supplying έχων.

You-man-who-have (*i. e. έχων*) the purple-garment, who may-you-be?

They take-up the dead man, having his (*the*) body in-

closed-in-waxst, and his (*the*) bowels purified ^{a 1}, full ^{fem} of choppedst galingal and *the* seed of parsley.

After these ^{acc} *things* they went ^{a 2 m} (*came-from*) to (*upon*) the river^{acc} Zabatus, *which had* the width of four plethra.

Ἐχων is sometimes supplied :

A horse-course, having the breadth of a stadium.

Another kind of independent proposition is ὁνοῖν θάρερον, "one of the two."

We-must do nothing (*not-any-one^{neut}*) until-we-find the Greeks — one of the two — either cooperating *with us* or having much good-will *towards* the-line-pursued ^{dat} *by us*.

Here πράττοντας may be supplied.

The Infinitive is put after verbs which imply any object whatever and which require another verb to express that object.

First, in cases, where the same subject of both verbs is the same; as thus :

I wish to speak.

I wish to speak-of Cadmus.

In each of these cases both verbs have the same subject "I." So in the following :

I long to dwell-in that house ^{acc pl}.

Endeavour to save ^{a 1} me.

They dare to pillage (*bear*) the temples (*fanes*) of the Gods.

He shall not be able to kill ^{a 2} one man.

It is-not-permitted to slaves to hear.

If any-one is speaking *part* or intends to speak.

We are able *surely* to contend against (*towards*) one woman *acc.*

They learn to live well.

A child is taught to say *things*, of which he has no (*not*) knowledge.

Secondly, in cases where the subject of the verbs is different, and where in Latin "ut" must follow :

Beseech the ruling (*having-power-over*) Gods to pity *a*¹ you.

I do not exhort (*commend*) you *dat* to wish *him* ill. (*Say, to will great evils.*)

He persuades Orestes to kill *a*¹ *his* mother.

I order (*enjoin-upon*) you *dat* to remain.

He was forbidden *vf* (*interdicted*) by (*according-to*) law *acc* to have (*use*) a horse *dat*.

They made *a*¹ Agesilaüs retire *a*¹ (*retire-upon*).

Tell (*Utter*) me, if you wished *opt* (*were-inclined*) to get *a*^{1 m} (*work-upon*) any of your (*the*) acquaintance, when (*ὁπότε*) he sacrifices *opt*, to invite you to (*upon*) dinner *acc*, what would you do (*a. 1. subj. with ἄν*) ?

It happened *a*² *that* Fabius *art* (*accus.*) then was-ill-spoken-of *a*¹ *act inf.*

How is it just to drag (*carry*) a (*the*) suppliant *by* violence *dat* ?

It is necessary (*Say, Necessity is*) that you *acc* should do *inf* these *things*.

In the subsequent passages also the construction is different from the Latin :

The fire very-nearly-destroyed (*was-short-of* *a*¹ *very-little* *gen neut* to destroy *a*¹) the Platæans.

No-one advanced-against *him*, though-he-failed (*a. 2. dat.*

part. of ἀπολείπω) but a little *neut acc* of-going (to come-from ^{a 2 m} : *Ionic*) to Athens *acc* itself.

I know-well ^{pf mid} (*know-thoroughly*) that you *acc* are not (*μὴ*) by nature *dat* disposed *acc* to plan *what is bad* *neut pl*.

All things are-constituted ^{pf} so as to decline.

Having chosen ^{a 1} (*elected*) Melanthius to be their (*of them*) commander.

It is clear that *any one* appointed ^{a 1 p} to steer or to lead-an-army, who-did-not-know-how, would cause-the-death-of (*a. 1. opt. Æol. with ἀν*) those of whom *acc* he would wish *opt* (*be-inclined*) least of all to cause the death.

He was getting-ready to bring-help against (*upon*) them *acc*.

Επιμελεῖσθαι, ἐπιμέλεσθαι, *however take* ὅπως :

Cyrus ^{art} was-particular (*paid-regard* ^{impf} *thisgen*) that (*in-what-way*) his men should never (*not-at-any-time*) go ^{a 2 opt} (*go-into*) to (*upon*) breakfast ^{art acc} or (*and*) dinner ^{art} without-having-well-worked-themselves.

And ὅτι or ὡς is generally put after πείθειν, when πείθειν is not followed by the action which is implied by the persuasion, but by the object of the persuasion :

I have often wondered ^{a 1} by what arguments *dat* they persuaded ^{a 1} the Athenians *acc* that Socrates was *opt* worthy of death. (*Say, "Socrates* *acc* *that he was."*)

The other verbs or senses of verbs mentioned in this rule are sometimes followed by a conjunction :

Venus wished ^{impf} that (*so-that*) these things should take-place ^{inf} (*become*).

You desire-earnestly (*Ionic*) to-govern (*that you shall lead-an-army*) Greece ^{art} (*genitive*).

I-am-planning (*I consult*) to-fly (*in-what-way I may fly-away-from*) you *acc*.

Is it *possible* to (*so-as*) take^{a 2 inf} a view of it near (*from-near*)?

You shall have *the power* to (*so-as*) do^{a 1 inf} these things.

Neptune was continually beseeching Vulcan that (*in-order-that*) he would release^{a 1 opt} (*Æolic*) Mars (*Ionic*).

They begged^{impf} (*petitioned*) of the commanders that (*in-order-that*) they would take^{opt} (*lead-back*) them home (*back*).

They begged^{impf} (*petitioned*) of Aristagoras^{art} (*Ionic*) that (*if-in-any-way*) he would give (*hold-out-to*^{a 2 opt}) them some reinforcement (*ability*).

They exhorted-one-another^{impf} (*urged-beside*) not (*ὄπως μὴ*) to suffer^{fut indic} the barbarians to pass into Greece^{art}. (*"To suffer to pass" is παρίημι, παρήσω.*)

He did not persuade^{impf} the Chians to (*so-as*) give^{a 2 inf} him (*himself*) ships.

It happened^{a 2} that (*so-that*) neither-of-the-parties had yet at-all (*not-any-one*^{neut acc}) entered-on^{a 1 m} (*handled*) the war^{gen}.

They got-ready^{impf} to (*in-order-that*) make-an-attack^{fut indic}.

They have caused^{a 1} many-to-doubt (*so-that many*^{acc} doubt^{inf}).

The infinitive is put after verbs to "say, deny, mention, announce, show; think, mean, hope, and seem;" as in Latin. Of this we have had abundant instances. So after ελθεῖν, "to be announced:"

When (*When-indeed*) it was-enjoined (*came*) him^{dat} that he should help (*succour*) his (*the*) country^{dat}. . . .

Yet verbs to "say" take ὄτι and ὥς, many instances of which have been seen before. But this is seldom the case after ἐλπίζω and δοκέω.

Verbs to "fear" are not regularly followed by the infinitive, but by *μη* with the finite verb, as "Ne" in Latin. Yet here also the infinitive is sometimes put :

His father sent^{a 1} him away, fearing-greatly that he would die^{a 2}. (Εκπέμπω, "I send away.")

Fearing^{a 1} (Frightened) that you^{acc} should die^{a 2}. . . .

And after κινδυνεύω the infinitive is generally put :

The whole city was-in-danger^{a 1} of-being-destroyed^{a 2 inf}.

After verbs to "deny," *μη* is frequently put before the infinitive :

Do you deny (deny-downright) that you have done^{pl} these things?

I forbid (disallow) you to admit Adrastus into this land.

We are hindered from-learning (to learn^{a 2}) what^{pl} I wish (am-inclined).

He shall save (extricate) me from dying^{a 2 inf}.

I made^{a 1} mortal men to cease from foreseeing^{inf} their fate (allotment). (Παύω, "I make to cease.")

So-that-they-rendered-them-incapable of-cutting-them-off-by-a-wall (not-to-wall-them-off) any-more.

If (Provided) I escape^{a 2 subj} (run-from) dying^{a 2 inf}. . . .

He narrowly fled^{a 2} (fled-from) from (τοῦ μη) being stoned^{a 1 p inf} (stoned-downright).

In-order-that the barbarians (any of the barbarians) might beware^{subj} in-after-time of-being-the-first-to-do (to begin doing) injurious deeds against (towards) the Greeks.

Disbelieving^{pl} that he^{acc} would come^{fut inf}. . . .

And before the finite moods :

You forbade^{imprf} (interdicted) me to (ὅπως) reply^{opt}.

You disbelieve that virtue^{art} is^{subj} knowledge. (Put here *ou* after *μή*.)

As the verbs δύναμαι¹, &c. take an infinitive, so do the adjectives δυνατός, &c.

Most able (*potent*) to speak and to act.

Clever in-speaking (*to speak*).

Qualified to speak^{a 2} (*remark*) and to act^{a 1}.

The darkness (obscurity) of night (time-of-thought) is a fit-time (meet^{neut}) to be-unhappy-in^{a 1}.

The Thriasian plain is the best (most befitting) plain of our^{art} (fem.) country to fight-in^{a 1 m}.

Keen^{pl} in-planning-and-in-executing (*to excogitate^{a 1} and bring-to-an-end*).

Inferior-to none^{gen} in-discovering what-is-proper.

Not slow to punish.

O Træzenian plain, how (as) many delightful (fortunate) things you have for one to spend-one's-youth-among!

To you there will be fresh (new) grief at the loss^{dat} (bereavement) of a husband (man), who is of-such-avail (such) in-keeping-off (to drive-away) the day of-slavery (servile).

I-have-not (Not to me) such a heart^{nom} as to be enraged^{pl pass} for-nothing (rashly).

What-kind-of-persons (of-what-kind) would ye be^{opt} (contracted with κε) in-helping (to drive-away) Ulysses^{dat} (Ionic), if he should come (arrive^{a 2 opt})?

Such-as he was (Poët.) in-accomplishing both deed and word (observation).

One man is better (more powerful, i. e. more fit) than ten-thousand women^{gen} to see (mark) the light.

The city is worthy to be admired.

She is (has sprung-up^{a 2}) worthy to-be-abhorred-by-all-women (all women^{dat} to abhor).

¹ But, besides this, the infinitive here may be considered as depending on εν τῷ understood. Δεινὸς ἐν τῷ λέγειν.

Themistocles^{art} deserved (*was worthy*) *that men should admire*^{a 1} *him (i. e. to be admired).*

They deserved (*were worthy*) *that men should fine*^{a 1} *them (i. e. to be fined).*

It is impossible that you-should-make (should be placed-upon^{a 1 inf} [*by*] *you*^{dat}) *an end*^{acc} *of these*^{art} *reasonings.*

Conjunctions are placed after these adjectives :

Qualified so-as to govern.

And prepositions are so placed :

Quick at (towards the^{neut}) *executing*^{a 1 inf} (*doing*).

The infinitive in the following constructions may be in some measure compared with those in the preceding Rule. But we may conveniently supply εν τῷ, κατὰ τὸ, ὥστε, &c. : of which more hereafter.

Most persuasive in-speaking (to speak).

Equal to the winds in-running (to go-fast).

Not-easy to be tamed^{a 2}.

A mule very-hard^{fem} *to tame*^{a 1 m}.

An angry man is easier to guard-against than a sullen man.

The Borysthenes is very-sweet to drink (be drunk).

Whiter^{fem} *than frost*^{gen} *to look-at*^{a 2} (*see-to*).

Such is this^{art} *land said to be in-its-appearance (to behold*^{a 2}).

You are disposed-to-refuse me, as-it-seems (to behold^{a 2}).

The sign of a stern, made-of-bulls'-feet, in-look (to-mark).

There is now nothing just (like) among mortals^{dat} *except the-name (to name*^{a 1}).

This infinitive follows verbs :

And some God guided^{impf} (*led-the-way*) him through the obscure night^{acc}, neither did he appear^{impf} (*appear-before*) so-that-one-could-see^{a 2 m} (*behold*) him.

She is-conspicuous as a queen (*tyrant*) to look-at (*look-into*).

And it follows substantives :

They finished^{a 1 m} (*did-thoroughly*) the mansion so-that-it-was-astonishing to look-at^{a 2} (*behold*).

The infinitive stands also after various other verbs to express an object. Here ὥστε, εἰς τὸ, &c., may be supplied.

Let us give^{a 2 subj} Helen to the Atridæ to lead-away.

To give (*hold-out-to*) himself to some one to-be-beaten (*to strike*).

To intrust^{a 1} boys to some one to instruct^{a 1}.

In-which-place lie rosy and hyacinthine flowers for the Goddesses to pluck.

He hastened^{a 1} (*hurried*) to rush-forward^{a 1 m} against (*opposite-to*) the gates (*old genitive*).

He went^{a 2} (*journeyed*) in order to go (*a. 2: old form*) there

The Persians seeing (*marking: Ionic*) the Greeks in-a-hurry (*hurrying^{pf pass}*) to pursue. . . .

Having hastened^{a 1 pl} (*hurried*) to (*towards the^{neut}*) pursue. . . .

We are-come to learn.

The Corinthians turned^{a 2 m} to the men^{acc} to murder *them*.

Xerxes sent^{impf} a horseman to see^{a 2 m} (*behold*) what (*whichever*) they were doing^{opt}.

Jupiter was waiting (*was waiting-for the^{neut}*) to behold^{a 2 m} the brightness of the blazing ship (*Ionic*).

The water of Castalia awaits (*waits-upon*) me, for-the-purpose-of-bedewing (*to bedew*^{a 1}) my hair (*tresses*).

They waited-for^{impr} (*waited-upon*) the building (*house-building*) of the walls to be completed^{a 1}.

"Ὡστε, &c., may be supplied in the following also :

They excluded^{a 2} the Mityleneans from the sea^{gen}. (*Add : not to use. That is, so that they did not use it.*)

Here is this hair (*curl*) for you to decorate (*shade-over*) the grave with.

Where are the Phrygians that they may help (*ward-off*) us ?

There are others also at hand to help (*ward-off*) us.

For the very (*greatly*) rich man is not more fortunate than-the-man-who-lives-from-the-earnings-of-the-day, unless fortune attends (*follows-upon*^{a 2 opt}) him^{dat} throughout, so that he ends^{a 1 impr} his life^{art} well, in-the-possession-of (*having*) many blessings (*fair*^{neut pl}).

The Latins say, "*Dico TE esse benevolum, non illos ;*" and the Greeks use the same construction. The Latins say, "*Dico ME esse benevolum, non illos ;*" but the Greeks say, "*Dico IPSE esse benevolus, non illos.*" When there is no emphasis, the Greeks say, in the latter case, "*Dico esse benevolus,*" IPSE being omitted.

Nominative with infinitive. You said^{impr} (*affirmed*) that you alone drove-away^{a 1} the plague (*pest*).

They said^{a 2} (*asserted*) that they deserved (*were just*) to-receive (*having got-from*^{a 2}) the reward, and-so (*thus*) to depart (*go-out*).

He told^{a 2} (*remarked*) me that himself (*self*) had tried^{pf pass} (*endeavoured*) both^{neut pl gen}, and that that^{acc} man had not.

I came-out^{a 2} (*went-out-of*) voluntarily (*willing*) from (ἐξω)

this land^{gen}, in-order-that (*so-that*) *I* myself might reign-over (*rule*) it again, having taken^{a 2} the kingdom in-my-turn.

Genitive with infinitive. The Syracusans were stirred-up ^{pl part} (*redupl.*) not ($\mu\eta$) to overlook (*disregard*) the ^{neut} affairs of the Athenians, as-the-Athenians-were-themselves-convinced that they were^{inf} no-longer (*no-more*) superior-to^{gen} them^{gen} (*i. e., the Syracusans*) either (*not-either*) in their ships^{art} or (*not-either*) in their land-forces^{art}.

Dative with infinitive :

He will not afford a plea to any-one (*none*) to be^{a 2 m} (*become*) cowardly.

It is-natural to (*in*) some men, the (*how-many* ^{dat neut sing'}) more they have^{subj} (*with* $\alpha\nu$) the necessities-of-life in-abundance (*abundant*), to be so-much ^{dat} the more-insolent.

But there are many exceptions ; and the accusative is put with the infinitive (1) for the nominative :

Cræsus thought ^{inpl} that he (*himself*) was the most fortunate of all men.

Neither do I think (*assert*) that I have-forgotten ($\lambda\epsilon\lambda\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ $\epsilon\iota\mu\acute{\iota}$) my bravery^{gen}.

(2) *For the genitive :*

It is the custom of prudent men, if they are not ($\mu\eta$) injured^{opt}, to rest-quiet ; but, if injured^{acc}, to go-to-war.

I request (*petition*) of you^{pl} to decree^{a 1 m} what-is (*the* ^{neut pl}) just, reflecting^{acc} (*having-in-mind*) that. . . .

(3) *For the dative :*

It was formerly the most honorable^{neut pl} thing for us^{dat} to gain-renown by going-frequently to war^{acc pl}.

It is pardonable (*pardon*) in you^{dat} to say these things, not ($\mu\eta$) suffering^{acc fem} ill (*i. e., not receiving ill treatment*) as I do.

Thus we find in Terence: "*Licet* BONOS *esse* VOBIS." The whole construction is: "*Licet* vobis (vos) *esse* bonos." So in the Greek sentence above: Σοὶ συγγνώμη (σέ) λέγειν τὰδ' ἐστὶ, μὴ πάσχουσιν.

Hence the two constructions are interchanged:

To whom it happened^{a 1} (ὑπάρχω) either to be the sons^{dat} (male-children) of kings, or to be themselves^{acc} by their (the) nature^{dat} fit for it.

It-would-be better (more lucrative) for me^{dat} either to return (go-back) having first killed^{a 1 acc} (killed-entirely) Achilles (Ionic), or to perish^{a 2 m} (be ruined) myself^{dat} (self) gloriously.

If the leading verb by itself governs another case than the accusative, the infinitive is preceded either by the case which the verb governs or by the accusative.

I order you^{dat} to do this.

I order you^{acc} to do this.

Μένω, "*I expect*," takes an accusative and infinitive:

In-the-constant-expectation (Always remaining-for^{sem}) that Orestes will come (arrive-upon), I perish (utterly-perish).

The accusative with the infinitive is put especially after λέγω, ἀγγέλλω, &c. When these verbs are in the passive, the subject of the infinitive is changed into the subject of the leading verb:

Cyrus is said to have been-born^{a 2} of Cambyses as his father.....

The Assyrian is reported to be-making-an-attack (throw-in) on (towards) the territory.

Or the accusative and infinitive remain:

It is said that Xerxes spoke^{a 1} (remarked) these^{neut} words.

Sometimes both constructions are united.

The battle was reported^{pr} to have been^{pr mid} (become) severe (strong), and it was reported that many died (expired^{inf pr}).

With the accusative and infinitive, the verbs λέγω, νομίζω, &c., are sometimes neglected :

They released^{a 1} him from prison, thinking (or saying) that he was not (μή) a thief.

They put-him-in-chains (bound-down^{a 1}) him, thinking that he was a thief.

Those-persons^{acc} it is said that (how-that) he sent-away^{a 1}, being-apprehensive that (lest) they would perish^{a 2 m subj} (utterly-perish); but that he thought that-it-was-not-right (not have^{inf} properly) for himself to leave^{a 2} (forsake) his (the) post. (Ἐχειν depends here, says Matthiæ, on νομίζων, which is contained in κηδόμενος. Schweighæuser supplies λέγων in his translation.)

This takes place after particles, with reference to the foregoing part of the sentence¹ :

It is said that Apollo^{art} (contracted) prophesied^{a 1} (χρᾶω) to Alcæon, when he became-a-wanderer (wandered^{impf inf} : i. e. when it is said that he wandered) after the murder^{acc} of his (the) mother, that he should inhabit^{pr} this land^{art}.

Saying^{pr} that the Lydians for-some-time earnestly-waited^{impf} : but afterwards (after^{prep}), as the scarcity-of-provisions^{acc} did not cease^{impf inf} (desist), that they sought-for^{impf} remedies.

He said^{impf} (asserted) that he honored^{impf} (respected) the Samians, because his (him^{dat}) grandfather^{acc} (art.) was buried^{a 2 inf} at-the-public-expense by them (Samians^{gen}).

¹ So Livy : " Jacere tamdiu irritas sanctiones quæ de suis commodis ferrentur ; quum interim de sanguine latam legem EXERCERI."

I heard^{a 1} *that* he used-to-say (*say*^{inf}) *that* a big man in-armor seemed^{impf} to stand-over-against^{a 2} him^{dat}, whose (*thesen*) beard^{art} shadowed^{impf inf} all his (*the*) shield.

And after the relative :

They said^{impf} *that* his (*the of him*) daughter dying^{a 2} (*dying-off*), who (*the*) was^{inf} his (*him*^{dat}) only child, was-the-commencement (*first*^{adv} began^{a 1 inf}) of *his* miseries (*ills*^{gen}).

After verbs to "say," the constructions of the accusative with the infinitive, and of ὅτι and ὡς are intermixed.

He says that Tissaphernes^{art} does not bring (*κομίζω*) the ships, and that, *in* not giving^{nom} the provisions (*nourishments*), he distresses the navy.

Vice versâ, the construction of the accus. with the infin. passes into that with ὅτι or ὡς.

Sometimes ὡς or ὅτι is followed by an accus. and infin. :

Have you had^{a 2} a hope that *the* Gods^{acc} will have^{inf} a (*some*) care (*concern*) of me so-that I shall be saved^{a 1 inf}?

In many cases this may be accounted for by an involved construction. Sometimes ὡς precedes the primary verb :

The Scythians say that (*ὡς* : *to be put at the beginning*) theirs (*the their*) is *the* most-modern (*newest*) of all nations.

I am-informed that this *man* served^{a 1} (*δουλεύω*) in Samos.¹

¹ Matthiæ adds, perhaps rightly, Soph. Trach. 1238 : Ἀνὴρ ὅς, 'ὧς εἰσὶν, οὐ ΝΕΜΕΙΝ ἐμοὶ Φθίνοντι μοῖραν. But Brunck translates it : " Homo hic QUAM videtur morienti mihi non exhibiturus debitam officii vicem !"

Τὸ, τοῦ, τῷ, are placed before an infinitive. Thus τὸ ἐρᾶν means, "the circumstance or act or custom of loving;" and is properly τὸ (χρῆμα, πράγμα, εἶδος) ἐρᾶν: The act, namely, to love.

1. Τὸ in the nominative: To spit and to blow-the-nose are (is) actions still disgraceful to the Persians to do. (Here τὸ answers to our "to." So again:)

To wear-a-sword is a custom which still remainsst (remains-in) with these continentals^{art} (dative).

To live not (μὴ) honorably, is a great evil (distress).

Not (μὴ) to learn^{a 2} these things, is better (superior-to) for you than to learn^{a 2} them.

The circumstance, that we being men should sin, is nothing wonderful.

The circumstance, that a man, even-if (κῆν) he (any-one) be^{subj} wise, should learn many things, is nothing disgraceful.

2. Τὸ in the genitive: He admonished^{impf} him to be-careful-of-this (attend-to the^{gen}), viz. to be as useful-as-possible (most useful).

A sudden fate (allotment) deprived^{a 1} him of life (the to live).

I saved^{a 1 m} (rescued-from: without augment) mortals from going (τὸ μὴ μολεῖν) to the house of Orcus.

Nothing is to me more important than this (the^{gen}) that (ὡς followed by an accus. as noticed in p. 212) I should become^{a 2 m inf} as-good-as-possible.

What is more delightful (happy) than this^{gen} (this the), to be mingled (mixed^{a 1}) with the earth^{dat}?

Matthiæ adds also a remarkable construction from Xenophon: 'ὍΣ γὰρ ἐγὼ, ἀπὸ τοῦ αυτομάτου χθὲς ἡκοντος πλοίου, ἤκουσά τινος ὅΤΙ Κλέανδρος μέλλει ἥξειν &c.

Without wisdom (*the to be-prudent*).

They gave-them-these-orders (*proclaimed these^{neu}*) on-this-account (*on-account of the^{gen}*), that they should not ($\mu\eta$) break (*loose*) the treaty^{pl}.

They are-armed-with-a-spear for-this-reason (*by-reason-of the^{gen}*), that no-one of the citizens should die (*die-off*) by a violent (*forcible*) death.

I have written^{a 1} the motives why (*on-account-of-what*) they broke^{a 1} (*loosed*) the treaty^{pl}, for-this-reason (*the^{gen}*), that-no-one (*lest any^{acc pl}*) should ever (*at-any-time*) be-in-doubt^{a 1} (*seek*) from-what-cause so-great a war arose (*was appointed^{a 2}*).

3. *Tò in the dative*: That (*To-the-end-that*) those-of-you-who-wish-it (*the inclined of you*) may yet more dis-believe^{subj} the *dat fact* that I^{acc} am honored^{a 1} (*respected*) by the Gods^{gen} (*deities*).

To speak-of one's (*the peculiar*) benefits is like-rebuking (*similar to the to rebuke*) the person we have benefited.

By being (*the to be*) more experienced^{nom} we are more daring.

A man seems to differ (*bear-apart*) from the other animals in this (*this the ; as above*) that he longs-for honor^{gen}.

He stormed-at^{impf} the Medes^{dat} on account of this (*the^{dat}*), that they had-gone-away ($\omicron\iota\chi\epsilon\sigma\theta\alpha\iota$) leaving^{a 2} (*leaving-down*) him deserted.

They gave-up^{a 2} (*gave-beside*) to them those persons on the condition that they should use them^{dat} justly.

Life is most delightful when conducted on the principle of-wisdom (*to be-wise*).

4. *Tò in the accusative*:

I admire (*wonder-at*) this-part-of-your-conduct (*the of you*) that you are-considerate.

Thinking *that* not to stay (*endure*) and fight was safety, but to retreat (*retreat-privily*) as-quickly-as-possible.

To charge (*censure*^{a 1 m}) this (*the*) to the Gods, *that* we have not (*μὴ οὐχι*) up-to this^{gen} time obtained (*done-entirely*^w) all *things* that (*whatsoever*) we pray-for.

Instructed^w in (*towards*) the-habit-of-desiring (*the to want*) *things* in-moderation (*moderate*^{gen}).

But do you, on-account-of (*through*) the *fact that* you are a stranger^{nom}, imagine (*Attic form*) that you will not be injured (*a. 1. inf. with ἀν*) ?

I am (*have sprung-up*^{a 2}) incapable of-doing (*the to do* ; πρὸς or εἰς being understood) *this* against-the-wishes of the citizens.

The article is often omitted before the infinitive :

Death is a debt we all owe. (*Say, To die-off*^{a 2} is owed [*by*] *us*^{dat} all.)

To learn^{a 2} is-always-an-act-of-youth (*is-youthful always*) to the old.

For me to receive^{a 2} (*take*) any thing and to (*the*) go-without it, rests-with these men.

I put-off the answer (*ἀποκρινέεσθαι*) to (*unto*) the third day.

Nothing is so good as (*such-as* : *i. e.* τοιοῦτον ὄλον) to hear^{a 1}. (*That is, It is best to hear.*)

Nothing is so good as (*such-as*) to ask him. (*Here τὸ is supplied.*)

Preventives against-increasing (*i. e.* τοῦ).

Leisure for-marching (*to advance-with-an-army* : *i. e.* τοῦ) against (*upon*) the Greeks^{acc}.

The Etesian-winds are the causes (*authors*) of the fact *that* the river overflows.

He kept^{a 2} the Cymæans from-doing these things. (Τοῦ

is understood. Though ὥστε may equally well be supplied; as in some of the sentences above: and in this following, where ὥστε μὴ may be supplied:)

Trusting^{pf mid} (Obeying) to the treaties which save you from-dying (to die^{a 2}).

You have caused (made^{a 1}) the Persians to be free instead-of slaves (bondmen); and to rule over all^{gen} instead-of being-ruled (to be ruled; i. e. τοῦ) over by others^{gen}.

Sometimes the article before the infinitive seems redundant; as in Τλήσομαι τὸ καθανεῖν, Τὸ δρᾶν οὐκ ηθέλησαν, Τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσι, Τὸ (i. e. ἐς τὸ) μὴ βλέπειν ἑτοίμα, &c. But in reality it is not so; and the infinitive in its very nature seems ALWAYS to suppose the article preceding it.

Sometimes the accusative article may seem to be put for the genitive: but this is very improbable; and the construction should therefore be made out on other principles:

This prevented^{a 3} (held) them from-pillaging the city. (Here ἔσχε may have two accusatives: "This prevented them the doing so.")

He dissuaded^{impf} persons from-learning astronomy. (Here also may be two accusatives.)

They are compelled to have-a-care not-to-be-upset by wine^{gen}. (But επιμελέομαι is sometimes followed by an accusative; as in Plato: Τὰ τοιαῦτα ἐπεμελεῖτο.)

I am the cause (author) of-your-answering.

Τὸ may depend in the last example on περὶ, which may be understood in other cases also:

Like to the Goddesses except as-to-dying.

I will omit nothing in-regard-to-making-enquiries-about the whole truth with-respect-to these^{gen} things.

You fought-perseveringly in-order (τοῦ, i. e. for the circumstance) that-you-should-not-die.

Love (*Attachment*) shall soothe one of *the* daughters so-that-she-shall-not-kill (i. e. *περὶ* or *εἰς*) *her* husband (*bed-fellow*).

Do not (*μὴ*) dishonor^{a 1 subj} me by-my-not-dying with you. (*That is, By thinking me unworthy to do so.*)

In exclamations the infinitive is used with or without the neuter τό.

O the circumstance that I, the unhappy, should-have-gone^{a 2 inf} (*gone-about*) more (*Attic*) than a thousand stadia^{acc} of the way, trusting to a crow!

O the misfortune^{gen}! O the^{voc} circumstance that-I-should-chance-to-have-been-sent-for hither! (*Unless τῆς τύχης depends on τό.*)

O dearest voice (*utterance*)! Ah (*φεῦ*)! The circumstance that I should hear^{a 2} (*take*) the salutation of such a man after (*in*) so long a time!

The circumstance that I should suffer^{a 2} these things!

So Cicero: "*Hoc vero non videre maximo argumento esse, &c.*"

The infinitive is put after ὥς and ὥστε.

Oh-that (*If*) there was-present to me *the* tongue of Orpheus, that, having enchanted^{a 1 acc} the daughter (*damsel*) of Ceres, I might take^{a 2} you from Hell. (*Παῖν' ἂν may be supplied after ὥς: "By which means it would be present to me &c."*)

He is said to have been^{impf} so (*thus*) covetous-of glory that (*so-that*), while (*being*) yet young, he-was-unable-to-
Gr. Ex.

sleep (*to be-wakeful*) at-night (*the nights^{acc}*). (*That is, ὥστε λέγεται ἀγρυπνεῖν.*)

You shall hear^{mid} (*Attic*) all *the* discourse in a short (*brief*) time (*i. e. in a few words*). The affairs of *the* Persians have been destroyed-wholly, that *it may be allowed me to say-so*. (*“ Ut verbo dicam.”*)

... Of *the* eyes and ears and, that *it may be allowed me to say-so*, the whole (*all-together*) body.

That *I may take on myself to show^{a 1} it more-at-length*, the-case-is-this (*it has thus*).

... That *I may be allowed to liken^{a 1} a small thing to a great one*.

That *it may be allowed to me to say^{a 2} (remark) so*, summing-up-all-together.

That (*So-that*) I-may-be-allowed (*to be*) to contrast these small *things with great^{dat} ones*. (*Perhaps δοκεῖ may be understood before εἶναι.*)

Ὡς and ὥστε are often omitted here :

But afterwards (*after^{prep}*), not to tell^{a 2} (*remark*) *the tale in a long (much) narration, some time intervened^{a 2} and all things were got-ready^{plup pass} (made-ready) by them^{dat} for-their-return*.

To speak^{a 2} summing-up^{a 2 acc} all *things in one observation*.

He was pierced^{sc}, so to speak, more (*pl. neut. contracted*) *than a net^{gen}*.

Ὡς and ὥστε are put with the infinitive in a limiting sense :

As far as it happens that I remember^{sc pass} well. (*That is, As far as I recollect rightly.*)

As far as it happens that I find-out by-conjecturing (*a. 2. mid. part. Ionic*). (*That is, As far as I can conjecture.*)

As it happens to seem to me.

To all the grave and *the* frowning, as *far* at-least as *they* choose (or, you choose) to take (use) me^{dat} as a judge, life^{art} verily is not life but a calamity.

You mean^{a1} Iole, as-far-as it may be allowed that I should conjecture (guess). (*That is, as I conjecture.*)

Herodotus has supplied εστι :

But, as far as it is allowed me to conjecture^{a1} (guess), I imagine (think-likely) that there were collected-together^{a2} as-many-as (up-to) 50,000 (five ten-thousands).

Ως is omitted here also :

The Caunians are, as far as it happens to seem to me, indigenous.

“Οσον and ὅσα, “as far as,” are sometimes in the place of ὡς and ὥστε :

As-far-as it happens that I know (ascertain : pf. inf. shortened form).

As-far-as it happens to seem to him.

The infinitive is frequently put for the imperative, particularly by the Poets.

Fight now against (upon) the Trojans^{dat}.

To whom^{pl} do not (μη) come-near.

This infinitive depends on a verb understood :

Nor (Not-either) wish thou to contend (contest) with a king^{dat}.

Remember^{pf pass} to retire.

Sometimes the imperative and infinitive are intermixed :

King Jupiter, give (Poët.) to us good^{art} (virtuous) things, but drive-off^{inf} from us doleful^{art} things.

The infinitive stands for the third person also :

If Menelaus kill ^{subj} Alexander, let the Trojans ^{acc} restore ^{a 2 inf} Helen.

Having opened ^{a 1 nom} the doors of the sacred house, let her ^{nom} (the) place ^{a 2 inf} the robe, which seems to-her (oi) to be the most elegant, on the knees ^{dat} of Minerva (*Ionic*).

And let it occur ^{a 2 inf} to every man, that the-contempt-of (the to despise) invaders is manifested by (in) the might (bravery) of deeds ^{art}.

Before a person dies (ends: a. l. subj. with αὖ), one should pause (stop ^{inf}), nor call him happy (opulent). (Here δεῖ may be supplied.)

The infinitive is also intermixed with the subjunctive:

It behoves us to forget (place ^{a 2 m} forgetfulness) the-present (the now) wars ^{gen}, and let us go-to ^{a 2 subj} (come-on) all the temples of the Gods with dances ^{dat} lasting-all-night.

The infinitive is similarly used in supplications:

Ye Gods, do not (μή) allow that I ^{acc} should suffer (hit-upon ^{a 2}) slavery ^{gen}.

O Jupiter, grant that it may happen ^{a 2 m inf} (fall-out) to me to take-vengeance-on ^{a 1 m} the Athenians.

O Jupiter, grant ^{a 2} (give) that I may revenge ^{a 1 m} the death (decease) of my father.

Sometimes here also the imperative and infinitive are united.

Hence εἶθε, "I wish!" takes an accusative and infinitive. That is, I wish the Gods would allow that, &c.

Εἶναι is frequently used where it is thought to be redundant; especially with ἐκών. Thus in Thucydides: Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν Εἶναι ποιήσομαι. Here ὥς, ὥστε, may be understood: "I shall not engage in the bay, (so at least as) to be willing (to do so)."

They will not do *this, so at least as to be willing.*

From-whence the soul does not retire^{mid} *so as at least to be willing to do so.*

They would endure (*opt. with àν*) the-whole (*whole the*) danger, *and so too as to be willing.*

This-Cadmus (*The Cadmus this*) went^{a 2} (*withdrew*) to Sicily^{acc} of-his-own-accord (*i. e., under the circumstances that he was willing*) and not-from-any-danger-having-come-upon-him, but *solely from-a-feeling-of justice.*

Eĩvai is thought redundant in other cases: But that eĩvai should be put in merely "elegantiae causá" is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer:

They-advised-them-not to prepare a naval-battle, but *assured them that the whole-matter (all-together^{neut}) was this¹, not-even to raise-against them their hands, but, to-forsake (having forsaken^{a 2}) the Attic territory, and to colonize some other.*

As-far-at-least-as-regarded-him (*The^{neut acc} at-least upon him^{dat} to be*) you were saved^{a 1}. (*That is, περὶ τὸ εἶναι ἐπ' ἐκεῖνον.*)

As-far-as-these-were-concerned (*The^{neut acc} upon them^{dat} to be*), you were placed^{pl} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διὰ. Yet something of the kind must be supplied.*)

To-day-at-least.

With-respect-to-this.

With-respect-to-you-at-least.

¹ Schweighæuser translates it: "Qui, apparatus navalis pugna: dissuadentes, summam rei in eo verti contendebant, ut ne," &c.

Πρὶν ἢ¹, and πρὶν, take an infinitive.

I do not think (*conceive*) that you^{pl acc} will desist before-
that one-of-the-two falls^{a 2}. (*That is, before that THIS*
HAPPENS THAT one of the two falls.)

Tremor seized (*took^{a 2}*) your (*σφῶν*) limbs, before you
saw^{a 2} (*beheld*) the fight (*war*). (*That is, before IT HAP-*
PENED TO YOU THAT you saw the fight.)

Πρὶν is repeated :

Neither will Apollo restrain *his* heavy hands from the
plague^{gen}, before (*πρὶν. . . πρὶν*) Agamemnon restores^{a 2} the
girl to *her* dear father.

Ἰάρος is used as well as πρὶν :

How (*As*) I-wish-that a storm^{nom} had gone^{a 2 inf} (*with-*
drawn) bearing me forward, before (*πάρως*) these occur-
rences^{acc} (*deeds*) had happened^{a 2 m inf} (*become*). (*" To*
bear forward," is προφέρειν.)

*Sometimes with an infinitive a word must be supplied from
a preceding proposition.*

But the Lacedæmonians made^{a 2 m} (*placed*) a law contrary-
to-these-regulations of the Argives : for they made a law
that, though not wearing-long-hair before this time, they
should wear-long-hair from this time.

*Sometimes an infinitive requires a word to be supplied
which is the opposite of the preceding one :*

The law commands (*impels*) the same (*Join "the same"
in one word*) thing always, not permitting any (*no*) band
(*concourse*) of men to fly from a fight, but commanding that,

¹ Πρὶν seems to be a comparative, and to answer to πρότερον, PRIUS.
Πρὶν ἢ, prius quàm.

remaining in the ranks (*order : singular*), *they* should vanquish or perish (*utterly-perish*).

The Athenians changed-their-decision, *deciding now* not ($\mu\eta$) to make^{a 1 m} an alliance *with the* Corcyreans.

The verbs to "hear, see, know," take another verb in the participle. The rule is here the same as with the infinitive : "If the subject of the participle be the same as the subject of the other verb, the participle is put in the nominative : If it be the same as a preceding noun in the genitive, dative, or accusative, the participle is in the genitive, dative, or accusative respectively."

I heard^{a 1} him^{gen} reasoning about friends^{gen}.

When (*with* $\alpha\nu$ *postfixed*) he hears^{subj} (*hearkens*) from any-one^{gen} of Orestes^{acc} coming^{fut}

We-should-not-hear more pleasantly *the* sound (*noise*) of a harp than *the news that the* Cyclops^{sing} had-perished (*been ruined : Attic pf. mid. part.*).

And now I see (*mark*) that-I-err (*sinning-thoroughly*^{nom}). *That is, Erring I perceive it.*¹ Εξαμαρτάνοντα would mean that ANOTHER erred. The difference is manifest in the succeeding example :

The commanders of the Athenians saw^{impf} (*marked : with* ϵ *prefix*) that they themselves did not succeed^{nom part pr} (*go-straight*) in their (*the*) attempts, and that the soldiers were grieved^{acc part pr} at the staying^{dat}.

You see (*look-on*) me^{gen} going (*creeping*).

They know (*are-familiar-with*) that they are brought-up^{a 2 pass nom} (*nourished*) in sundry calamities.

¹ Thus Virgil : "Sensit medios delapsus in hostes." And Milton :
' And knew not eating death.'

Knowing (*εἰδότες*) that-they-would-not-have-been-able^{nom}.

But know (*contracted form*) that you shall suffer (*pay^{nom fem part}*) a deserved punishment (*recompence*).

Know (*as above*) that you are^{part nom} troublesome.

Know (*as above*) that Creon will come^{part acc} to you for-the-sake of these things.

Philip is-not-ignorant that he says^{nom part} these things without-cause (*not just*).

You are-conscious (*know-with^{rf mid}*: with contraction ; and addition of *θα*) that you are^{nom part} not faithful-in-your-oath towards me.

When *ξυνειδέω, ξυνειδημι, συγγινώσκω*, take the dative after them, then the participle is of course in the dative :

I was-conscious (*ξυνήδειν* ; i. e. *ξυνήδειν, ξυνηιδήκειν*) that-I-knew (to myself knowing) nothing. ("To know" is here *επισταμαι*.)

We are-conscious (*know-with^{rf mid}*) that-you-were (*you^{dat pl} being*) most eager at-the-beginning-of (*by*) this^{art} present war^{acc}.

We forgive ourselves^{dat} not having-done^{a 1} rightly.

The verbs also to "perceive, discern, consider, observe, experience" take a participle. These are allied to those of seeing and knowing :

Whom soever I (*εγών*) shall perceive willing to sculk apart-from the fight^{gen}.

He will discover^{mid} (*learn-from*) that he has erred^{a 2 part nom}.

I perceived^{a 2 m} (*noticed*) that I was incensed^{nom fem} without-reason.

Having perceived^{a 2 m} (*noticed*) him to-be-angry^{part acc} with (*towards*) his (*the*) mother^{acc}.

Have you ever (*in-any-way-at-any-time*) observed^{rf pass}

(noticed) me^{gen} either bearing-false-witness or doing any other unjust thing? (*The interrogation is not expressed.*)

I perceive (*find*) that this^{sem} alone will-be (*av* with a. 2. part. of γίνομαι) the turning-off of the impending evils.

I perceived (*was finding*) that-I-could-accomplish (*fut. part. mid. with av*) this in-no-other-way.

Also the verbs to “show” (*i. e. to make to SEE*) or to “hide:”

I will show (*reveal*) first^{acc neut pl} that-I-am wise, then (*after-that*) that I am prudent, lastly that I am a great friend to you.

I will show (*reveal*) that she does not (*μη*) say^{acc part} what is just^{neut pl}.

Has time^{art} neither evidenced^{a 1} these hopes to be futile?

Your eye argues you^{gen} to be-kindly-disposed.

He is found-out (*taken-in-the-act*) being (*to be*) bad towards his friends.

Whoever (*Who*) appears-clearly (*subj. of φαίνομαι with av*) to do^{part} well to his-former-friends^{acc}, it is clear that he will do-well-to^{part} his-future-friends also.

Having learnt^{a 2} that-the-death-of-Smerdis (*the of Smerdis death that*) was kept-from-being-known^{opt impf} (*hidden*) to-have-taken-place (*a. 2. m. part. nom. of γίνομαι*).

Also the verbs to “recollect, forget,” which are connected with those of knowing:

He remembered^{plup pass} having said^{a 2} (*remarked*) &c.

He (*ογε*) suddenly forgets (*forgets-about*) that he is-sad.

All these verbs are frequently followed by *οτι*.¹ The verbs to “remember” take also *οτε*, “when:”

¹ “Both constructions are united by Thucydides, 4. 37, in an anacoluthon: Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον

I remember^{pf pass} also this, when to (*the^{neut}*) rule well seemed^{impf} to me to be an enormous work.

Do you not remember (*call-to-mind*) when you were hanging (*suspending^{pass}*) from-on-high? (*Express the interrogation by ἤ: which however may mean "verily."*)

"If you mention," says Porson, "at once the thing and the time it took place, that is more than if you mention the thing only." So that ὅτε seems to include ὅτι. Οἶδα, ακούω, λέγεται, &c. also take ὅτε.

The verbs also to "overlook, disregard, permit to happen," take a participle. These are opposed to those of observing:

It is necessary for them not (*μὴ*) to overlook (*i. e. pay no heed to*) the wall building-by-their-side (*building-beside^{pass}*).

Do not (*μὴ*) calmly see^{a 2 subj} (*behold*) me killed (*having died^{a 2}*) by the citizens^{gen}.

To bear-to-see-without-hindering-it their (*the of them*) territory laid-waste^{pr}.

Will Jason put-up-with *this affront*, that his sons should suffer^{part} these things?

Minerva will not endure (*bear-with*) being conquered.

They assert *that the* son of Alcmené endured^{a 2} (*tolerated*) being sold^{a 1 p} (*πιπράσκω, fut. πράσω*).

I am-not-contented (*not content-myself*) with living^{nom} on these^{neut dat} terms.

Bear-with *thy* lot^{gen} (*deity*) being changed (*metamorphosed*). (*That is, the change of thy lot.*)

Connected with the last sentences are those where participles follow the verbs to "persevere, continue;" and the opposites to "be tired, leave off:"

I have persisted^{pass} in doing nothing unjust.

They continue (*finish-through*) being-in-peace (*leading the peace*).

I passed-through^{imp} bloody (*sanguinary*) days in waging-war.

Leave-off^{a 1 m} (*Desist*) talking-nonsense.

He left-off^{a 1} (*put-by: Poët.*) crying^{a 1}.

I omit (*lack*) saying ten-thousand other things.

To make-to-cess any-one from talking (*prating*).

Do not ($\mu\eta$) tire^{a 2 subj} in doing-well-to a friend.

The stranger was assiduous in beseeching.

He was-urgent^{imp} in saying these things.

Deioces^{art} was constantly (*constant*) being talked-of (*cast-before*) and extolled by every man^{gen}.

He was full of anger. (*Say, He was crammed being incensed.*)

Connected with the last verbs are those of being beforehand and behindhand in doing any thing:

You have-said^{a 1} (*given-out*) that I am-the-first (*begin*) in insulting^{sem} you. (*That is, that I do so without provocation.*)

Perform^{a 1} the things-which-remain, in-order-that every-one (*any*) of the barbarians may in-after-time be-cautious^{subj mid} (*guard*) not ($\mu\eta$) to be-the-first (*begin*) in doing furious deeds against (*to*) the Greeks^{acc}

But my (*the*) spirit (*soul*) already appears to fail^{a 2} from-the-part-where, as it-is-reasonable *to suppose*, it begins (*commences*) failing in all^{dat}.

He is emulously-desirous not-to-fail in doing well to those-who-do-well-to^{acc} (*the doing-well-to*) himself.

Eotika (*I seem, I am like*) takes an accusative or a dative of the participle:

He seems as-if-he-were-going-to-sacrifice-for-the-success-
of (*sacrifice-for* : *nom. part. fut. mid.*) his (*the*) versifying^{gen.}

You are like one-who-thinks^{dat} *that* luxury and costliness
are happiness^{art.}

Sometimes with the verbs of this Rule the participle ὦν is omitted :

Know (*contracted*) *that you are safe.*

I will show you *to be bad.*

Who can-be-found (*a. l. p. opt.*) so (*thus*) envious as-to-suppose, &c.?

Sometimes, when the subject of the participle and of the foregoing verb is the same, the participle is put in the accusative instead of in the nominative :

I am aware *that* I (*myself*) am-not-always-mild (*do not cleave-steadfastly-to the mildness*^{dat}).

The verbs mentioned in this Rule sometimes take an accusative. As ἴσῃμι, οἶδα, ἐπίσταμαι¹, γινώσκω, συγγινώσκω, πυνθάνομαι, αισθάνομαι, ἀνέχομαι, παύω, δῆλόν ἐστι, &c.:

Know (*contracted*) *that* I will-not-speak (*μὴ ερεῖν*) falsely.

The verbs λανθάνω *and* φθάνω *take a participle.*

1. Λανθάνω *is properly* “*I escape the notice or observation of :*”

It did not escape the observation of Amasis that Polycrates was very fortunate. (*Say, Polycrates*^{art} *did not escape-the-observation-of*^{impf} *Amasis*^{art} *greatly prospering*^{nom.}.)

Themistocles^{art} *had-these-things-unknown-to-others* (*escaped-notice*^{impf} *having these*^{neut}).

¹ “ In Soph. Antig. 472, εἰκειν οὐκ ἐπίσταται κακοῖς, means, *knows not how, is not able, to yield ; and the infinitive is regular.*” Matthiæ.

It was difficult *for* them^{dat fem} to escape-being-known-to-have-stolen (*escape-notice*^{a 2} *having stolen*^{a 1}) the-garments (*Join these two words*).

Does it not-therefore seem to you to be advantageous that - we - should - consult - about - these - things - in - secret (*the*^{neut acc} *us*^{acc} *to have escaped-notice*^{nt mid} *consulting-about these*^{neut})?

Every thing was burnt without being perceived. (*Say, All*^{neut pl} *escaped-notice*^{a 2} *having been burnt-downright*^{a 1 p.})

I was ignorant that Jupiter does not exist. (*Say, Jupiter*^{art} *had escaped-the-observation-of*^{mid} *me*^{acc} *not being*^{nom.})

If a man should wish^{opt} to be-serious^{nt pass} always, and-not to unbend himself by-turns into mirth, he-would-insensibly-become-mad (*he would-escape-the-observation-of*^{a 2} *opt with αν* [*himself*] *being mad*^{a 1 p nom}).

Croesus^{art} was-unconsciously-supporting (*was escaping-the-observation-of* [*himself*] *supporting*) the murderer of his (*the*) son.

Λαγθάνω is often put in the participle :

He leapt (*plup. pass. without augment or aspirate*) from the wall unnoticed (*having escaped-notice*^{a 2}).

Instead of the participle, ὄτε is used :

Neither did Jupiter escape-the-observation-of^{a 2} Ajax, when he gave^{impnt} (*Poët.*) victory to the Trojans.

2. Φθάνω, φθῆμι, &c. are properly¹, "I come before, am before, I precede, get before, anticipate:"

¹ Hermann makes the proper meaning of this word to be "I leave off." uttmann makes it to be "I put off." Neither of these will be readily conceded. Φθάνω or φθάω seems to be for ἀφθάω (as κτιδέη for ικτιδέη), from ἄπτομαι, a. l. p. ἤφθην, ἄφθην, I touch. So that φθάνω πρὶν is, I touch a thing before another does. Some may choose rather to form φθάω, φθῆμι from πτάω, πτήμι, as φθύζω from πτύω. Φθῆμι πρὶν, antevolo.

The Scythians anticipated^{a 1} the Persians *in* coming^{a 2 m} (*coming-from*) to (*upon*) the bridge^{acc}.

Your (*pl.*) city would long (*much*^{neut acc}) precede (*opt. of* φθῆμι *with* κε) *this event by* being overthrown. (*I. e., It would be overthrown long before this happened.*)

They anticipate (*that is, are beforehand*) *their enemies in* making-war (*warring*).

They anticipate seizure *by* flying^{nom}. (*I. e., They precede all others by flight; or, They leave all other things and fly before doing any thing else.*)

Will you not anticipate (*opt. with* ἀν) *all other things by* performing this? ¹ (*I. e., Do this instantly.*)

Will you not anticipate (*put as above*) *all other things in* covering (*hiding-with*) *my* body (*frame*) *with* these^{dat} clothes?

Sometimes the interrogation is neglected, as in Eurip. Orest. 924, Εἰ γὰρ ἀρσένων φόνος ἔσται γυναιξὶν ὅσως, οὐ φθάνουσ' ἐτ' ἀν' Θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεών. *But either the interrogation was disregarded by the expression becoming idiomatic, or the interrogation must be supplied in such passages.*

Φθάνω *with the participle of a verb may be often rendered in English by that verb:*

The infantry ascended (*precedes having ascended*^{a 2}) *the* hill before^{adv} the Syracusans^{acc} came-up^{a 2 m inf}.

They-were-banished from the island, before (*before*^{adv} *than*) the Goddess^{acc} became^{a 2 inf} propitious (*mild*) to them.

You-would-be-enslaved, before (ἢ: *i. e.* πρότερον ἢ) any-one^{acc} of us heard^{a 2 m inf} (*learnt-by-enquiry*) of it.

¹ The Editor of the Remarks on Matthiæ thinks this a wrong explanation, and says that the interrogation has no place here. Brunck supports the interrogation, and is undoubtedly correct.

Πρὶν seems to be understood in the following sentence :

The Lacedæmonians did-not-hear-of the war^{acc} round (about) Attica^{art}, before also neglecting^{a 1} (not-caring) everything-else (all the other^{gen pl}) they were-come to-succour (warding-off^{fut nom}) us^{dat}. (That is, On hearing it they immediately came to succour us.)

Φθάνω, "I come before, prævenio," means also, "I prevent :"

She scarcely prevents herself from-falling on-the-ground, by falling-into (falling-in^{a 2}) her chair^{dat} (thrones).

Φθάνω is put in the participle, like λανθάνω :

If (If-altogether) he might wound^{a 1 subj} him first (a. 2. m. of φθῆμι : i. e. having anticipated him). . . .

It was (became^{a 2 m}) in my mind to say^{a 1} (remark) these things, which (whatever) you, anticipating^{a 2} (φθῆμι) me, advance^{pl} (bring-forward).

Φθάσας is thus peculiarly used by the Attics.

The infinitive is also found after φθάνω :

Who knows (has ascertained^{st mid}) if Achilles may-be-first-struck by my spear (wooden-spear : dat. poët.) so as to lose^{a 1 inf} (ruin) his life (spirit)?

A depraved man might-perhaps-die (i. e. might perhaps anticipate so as to die), before he was punished (gave^{a 2 inf} compensation) for his misdeeds^{gen}.

Τυχάνω, "I chance, happen," takes a participle.

It behoves me to say to you^{acc} what (the^{pl}) I am-chancing to think-of.

About (As) fifty heavy-armed-men chanced^{a 2} to sleep in the market-place.

So also κυρέω, "I chance, happen :"

See (Mark) whether (μή) he happens^{subj} to-be-lying (a. 1. part. p. of κατακλίνω) asleep.

The participle ὢν is frequently wanting in this construction :

If any-one of the spectators happens *to be* well-disposed to us. . . . :

Although (*If*) I chance *to be* old, the strength (*powerfulness*) of this territory has not grown-oldst.

Dwelling amidst which laws^{gen} they chanced^{impf} *to be* the most-fortunate of the Greeks.

He happens *to be* now in the country (*fields*).

These verbs stand also in the participle :

To-grant (*give*^{a 2}) the favor which (*with* περ postfixed) I promised^{a 2}, as-I-happened (*chancing*) *to do*.¹

He was near as-he-chanced (*chancing*) *to be*

The participle is often used for the infinitive. Thus, instead of the sentence Εὐμόφορόν ἐστι ταῦτα πραχθῆναι, "It is convenient that these things should be done," the Greeks say also :

These *things* are convenient *to be* done (*being done*^{a 1}).

Thus also :

It is better for us *to go-to-war* (*warring*).

The^{dual} guards *are* competent *to prevent* (*preventing*) *it*.

The city will not allow them^{dai} *to transgress* (*transgressing*) the law.

The participle is put after verbs which properly require the infinitive :

If they will endeavour^{mid} (*Ionic*) *to make-an-attack*^{a 2}. . . .

I do not refuse *to die* (*dying*^{a 2 fem}).

They caused (*made*) *them to be* dishonored; and *with* such a dishonor^{acc} (*degradation*) that (*so-that*) they-could (κυρίως

¹ Brunck explains it as an hypallage for ἐτυχον ὑποσχόμενος.

εἶναι) neither (*not-either*) govern^{inf} the city nor (*not-either*) buy^{part acc} or sell^{part} any thing.

"Most of these verbs," says Matthiæ, "in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them."

The participle is put for the infinitive also after the verbs to "say, announce :"

You were declared (*announced*^{a 1}) to be mad^{a 2 p part} ("as being mad").

He speaks-out intelligibly that his companions (*allies*) are-perished^{pf mid part} (*ruined : with redupl.*).

A report went-through^{a 1} (*rushed-through*) the army that your daughter was come (*come-from : pf. pass. part.*). (*Here εἶναι may be understood.*)

Participles in one part of a sentence often depend on a verb in another part of it.

She-who-was-queen next-to (*second*^{neut acc}) her^{gen}, she whose (*the*^{dat fem}) name was Nitocris, — and she (*this*) was (*having become*^{a 2 m}) more sensible *than the one* who-reigned^{gen} before — left^{a 2 m} the monuments (*records*) which (*the*) I will now commemorate. (*The principal verb ἐλίπετο extends its influence to the parenthesis.*)

The Corinthians promised^{a 1 m} (*received-up*) their (*the*) aid (*punishment*), both in-accordance-with (*according-to*) justice^{acc} (*the just*^{neut}), and at-the-same-time from hatred^{dat} (*hate*) of the Corcyreans, because they neglected^{impf} them^{gen}, being^{nom} a-colony-of-theirs (*colonists*); for neither (*not-and*)

did-they-give (*giving*) *them* the usual prerogatives (*contracted*) in the common assemblies-of-all-the-people, nor (*not-and*) (*Here διδόντες depends on παρημέλουν repeated.*)

In dialogues, the answer of one speaker is often united to the words of another by a participle :

I will go-through^{pr} each *thing* in-order, having begun^{a 1 m} from the first. — *Do so*, having shown (*revealed*^{a 1}) at-least first what you have in your (*the*) left *hand*.

We-have-insensibly-purged *the* city. — Being-prudent forsooth (*at-least*) we *did so*, said-he.

In numerous cases, particularly in writers of an involved style, the participle is put for the finite verb through mere negligence or inadvertence.

Several participles are frequently placed together without a conjunction : particularly in poetry.

Him (*The*) she found^{a 2} laboring (*sweating*), busying-himself about *his* bellows^{acc}, earnestly-engaged.

When οἱ with the participle of a verb is turned by "those who —," the same verb is often put as a finite verb as well.

By saying^{nom} what, did those-who-calumniated (*the calumniating*) calumniate^{impf}?

The path^{acc}, by (*through*) which^{acc} those-of-the-Grecians-who-were-taken-captive at (*in*) Thermopylæ were taken-captive^{a 1}. . . .

They say (*assert*) *that* those-who-did (*the doing*) these *things* did^{impf} *them* from being overpowered^{acc} (*worsted*) by pleasure^{gen} or by pain.

In other cases also, a verb and a participle of the same verb are put together :

Were-we-to-affirm *that* all the inconsiderate are-mad, we should affirm (*opt. impf. with àν*) rightly.

What knowledge having obtained^{a 1 m}, should we have obtained^{a 1 m opt} rightly? (*Put àν before "having obtained."*)

Seeing they do not see.

Though obeying I with-difficulty (*or hardly*) obeyed^{a 1}. (*"To obey" is ὑπακούειν*).

.... Unless (*Provided-not*) fleeing me you flee^{a 2 subj} (*fly-from*) into the air.

We may here notice ἐφη λέγων in Sophocles, and λέγει φὰς in Herodotus.

The construction in Virgil, "Proinde tona eloquio, solitum tibi," is imitated from the Greek.

He persuades Orestes^{acc} to kill^{a 1} his mother; *an action which-carries (bearing^{neut}) with it a good-report not-amongst-all.*

The participle in definitions of time is often joined with αυτίκα, ευθύς, μετὰ, ἄμα.

The Greeks say-of Bacchus that *when* born^{a 2 m} Jupiter sewed^{a 1 m} him up immediately (*on-the-spot*) in (*into*) his (*the*) thigh. (*To "sew-up" is ενράπτω.*)

When born^{a 2 m} we immediately saw^{impf} (*marked: with Attic prefix*) and heard.

Necos, *when* digging this ditch, left-off^{a 1 m} (*desisted*) in-the-midst. (*Say, in-the-midst digging left off.*)

While-you-were-speaking (*You^{gen} saying*), mean-while a

voice (*language*) came (*became^{pf mid}*) to me. (Λέγοντός σου *is governed by* μεταξὺ : *or it is the genitive absolute, of which more hereafter.*)

The next summer^{gen}, immediately with the spring (*together-with the spring^{dat} immediately commencing*), they were compelled^{a 1} to fight-a-naval-battle^{a 1}.

As-soon-as-the-horse-had-done-this (*Say, At-the-same-time-with the horse^{dat} having done^{a 1} this*). . . .

The participle is often put alone, τις ("a certain person") being understood.

There came^{a 2} certain persons bringing (*leading*) goods (*riches*) from (*from-beside*) the Indus^{gen}.

I was-distant^{impf} (*was-absent*) as-far-as (*so-far-as*) a person can-bawl.

Nor (*Not-and*) is it fitting *that* a person under (*using^{pf}*) such a calamity^{dat} should go^{inf} (*go-on*) to persons-of-like-age-with-himself^{acc} who-are-in-a-state-of-happiness.

So τι is understood :

If he thinks *that* he has suffered^{pf mid inf} at-my-hands *any thing* in word^{pl} or (*and-whether*) deed^{pl} leading (*bearing*) to mischief^{acc}, *there will not be any longer* in me^{dat} a desire (*regret*) of life.

The following constructions of the participle of ἀρχομαι are observable.

I imagine *that* the-greater-part (*the many*) of those-who-hear (*the hearing*) me still object, beginning^{a 1 m} with (*from*) Thrasymachus (*that is, and particularly Thrasymachus*).

You affirm *that* your-resources are great, so-that you want^{inf} (*require*) nothing^{gen} (*not-any-thing*), beginning (*a. 1.*

m. neut. acc. pl.) with (*from*) the body, ending with (*unto*) the soul.

There are good *things* belonging to those-who-dwell-in that^{art} continent; beginning (*a. l. m. dat. pl.*) with (*from*) gold, *there belong to them* silver and brass and variegated raiment (*clothes sing*) and slaves.

Τελευτῶν, “*now settling the matter,*” is used for “*at length.*”

At-length I-went.

At-length, having taken^{a 2} a book, he departed^{a 2}.

Where we would say, “*He brought it and gave it,*” the Greeks say, “*Bringing, or having brought, he gave it.*” This idiom is perpetual.

Hector brought-and (*bringing*) gave^{a 1} him a sword.

Leading a horse, he put^{impf} (*Ionic*) it in the hands of Menelaüs.

Make-haste-and (*Having made-haste*^{a 1}) bind (*you shall bind*^{dual}) him.

Come-and (*Having arrived*^{a 2}: *contracted*) learn.

Hector lifted^{a 1} a stone *and* was carrying (*bearing*) it.

Take-and (*Having taken*^{a 2}) batter^{a 1} him *with* a stone^{dai}.

Verbs of motion are accompanied with ἄγων, φέρων, &c.

I am-come bringing these *things*.

He came^{impf} leading two-thousand heavy-armed-men.

He came^{impf} having *with him* two-thousand heavy-armed-men.

Φέρων appears redundant in some expressions, but always denotes a vehemence of purpose, not altogether free from blame:

He put himself rashly into the power of (*Say, Bearing he cast-under^{impf} himself*) the Thebans^{dat}.

He has irresistibly brought affairs to that point. (*Say, To this^{neut acc} bearing he has placed-round the affairs.*)

The verbs "to be" are used with participles :

I should-have-been (*impf. with àν*) long-ago coming (*tending*) to you, if we had not (*μὴ*) seen^{impf} (*λεύσσω*) Ulysses coming (*tending*) to us^{acc}.

If these *things* are-so (*having thus*).

The Carians showed-how (*are the having showed-down^{a 1}*: that is, *are they who showed how*) to fasten crests on helmets^{art} (*accus.*).

The Pelasgians were *persons* who-spoke (*casting: i. e. sending out*) a barbarous tongue.

He said that he-would-ask (*require^{fut inf}*) nothing-which-could-lead (*no-one^{neut} of the^{pl neut} as-many-as^{neut} is bringing^{pl}*) to dishonor^{acc}. (*I. e., of such things as lead &c.*)

I beg-of you, do not (*μὴ*) become^{a 2 m subj} our-betrayer (*betraying^{a 2} us*).

We Gods are *persons* who-have-suffered always most horrible *things*. (*I. e., We Gods have suffered &c.*)

Are (*έπλεν*) you *one* who-has-forgotten me^{gen}, Achilles? (*I. e., Have you forgot me?*)

Εχω also is used with participles.

I do not like (*am fond-of*) having concealed^{a 1} *it* in *my* house (*abode*) to have much wealth.

Cræsus^{art} having subjected^{a 1 m} under himself^{dat} all the others held^{impf} *them* in that situation.

Whom² you having enslaved^{a 1} (*active voice*) keep so.

Inform^{a 1} (*i. e. tell*) me for what (ὅτου) purpose (*things^{en}*) having indulged^{a 1} (*made-to-stand*) such a fury you keep-it-fast (*have*).

They affirm *that* Creon^{acc} having published^{a 1} such *things* holds to *them*.

Having dishonored^{a 1 fem} the rites of the Gods, keep to *it*.

The last is often translated barely, "Dishonor the rites of the Gods." But more seems to be implied. And Matthiæ, after asserting that έχω with a participle frequently forms only a circumlocution, and after introducing in support of it συμπαρανέσας έχω from Aristophanes, says thus: "Yet here also the idea of PERSEVERANCE seems to be expressed more definitely than by the simple verb."

What is the ABLATIVE absolute in Latin, is generally the GENITIVE in Greek.

God willing (*wishing*), envy avails nothing^{acc}.

The enemy^{pl} having been seen^{a 1 p} (*discovered*), the citizens fled^{a 2}.

These genitives are governed by prepositions understood signifying "in the case of," "on account of," &c.

This absolute participle is used in Greek, when the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition. In the second sentence above, others may be supposed to have seen the enemy besides the citizens.

This also distinguishes the Latin from the Greek. The Latins say, "Viso lupo, diffugerunt oves;" the Greeks say:

Having seen^{a 2} (*beheld*) the wolf, the sheep (ὄιες: *which is the plur. fem.*) fled^{a 2} (*fled-from*).

Having heard^{a 1} these *things* he was gratified^{a 1 p}.

The Latins were obliged to use other constructions, from want of perfect participles.

In Greek, when the subject is the same in both propositions, the participle is sometimes not put in the case of the common subject, but absolutely ; 1. In the nominative :

Expelling (*Pumping-out*^{nom masc}) only-but-now one irruption (*wave*) of evils from my mind^{dat} (*understanding*), another seizes (*lifts*) me behind (*from-the-stern*) in-consequence-of your words^{gen}.

Shame (*Modesty*) takes - possession - of (*possesses*) me, being^{nom fem} (*lighting-on*) in the (*this*) condition in-which I now am. (*For αἰδώς μ' ἔχει is the same as αἰδέομαι.*)

It appeared^{imps} to them more secure to hold Ægina^{art}, having sent^{a 1 masc} men-of-their-own-as-colonists. (*For εἰσέταξε is the same as ἐψηφίσαντο, "they voted."*)

2. In the genitive :

You-ought (*You-owe*), as-I-have-anticipated-you-in-doing kind actions towards you, to recompense me with kind^{dat} actions.

Just-as-I-was-taking-in-hand to consider-of^{a 1} the defence^{gen} I should make before (*towards*) the judges^{acc}, my (*the*) guardian-spirit forbade (*withstood*^{a 1 p}) me.

He affirmed^{a 2} that they would harass^{fut} them well both for-other-reasons and because-they-now-ruled-the-sea. (*"I harass well" is ἐκτροχόω.*)

3. In the accusative ; which case arises generally from a change of the construction.

As in Plato : Τοὺς οὖν Αθηναίους ἀγανακτοῦντας βουλευομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι.

A kind of dative absolute takes place often, when the subject is in the dative :

Hippocrates^{dat} (*art.*) being about Delium^{acc} (*art.*),

when (*as*) it was announced^{a 1} to him that *the* Bœotians were-coming-upon-him (*come-on*), sends *the* troops. (*Here αὐτῷ is unnecessary.*)

Sometimes, in cases where the subject is not the same in both propositions, the NOMINATIVE ABSOLUTE is used for the genitive absolute :

Words-ran-high (*Bad words made-a-loud-noise^{impf}*) as they spoke among one-another, guard^{nom} accusing (*reprehending*) guard.

The son^{nom} (*production*) of Œdipus intending to send to (*upon*) the fire-places^{acc} of Apollo (*Loxias*), in-the-interval the Argives marched-against^{a 1} the city^{acc}.

Who^{pl nom} having caused^{a 1 m} a meeting (*collection*), Themistocles spoke-first^{impf} of (*out-of*) them all. (*Themistocles is in fact included in the relative "Who."*)

In which^{sem} you confided^{a 1}, being some (*there-are-some-who*) of you children merely (*without-art*). (*The verb refers to all of which ἐνιοι form a part.*)

Two^{nom} going-together (*coming-together*), the one is-wont-to-think (*think-of^{a 1}*) sooner-than the other what-is-advantageous: but, if (*if-altogether*) a person thinks^{a 1 subj} (*thinks-of*) alone, his (*him^{dat}*) mind is slower and (*but and*) his penetration is slender.

The DATIVE ABSOLUTE also is used in this case :

The Athenians made^{a 1} it clear that they were extremely-grieved^{nom} at the capture^{dat} of Milētus both-by-many-other-proofs-and-especially when Phrynichus^{dat} made^{a 1 part} and exhibited (*taught*) a drama called the Capture of Milētus, the spectators (*theatre*) fell^{a 2} into tears, and they fined^{a 1} him in a thousand drachmas^{dat}. (*Here Φρυνίχῳ may depend on the same government as ἀλώσει; if we supply ὅτε before "the spectators."*)

These ^{dat} being excluded from the use of the sea and plundered (*laid-waste*) by (*down-on*) land ^{acc}, some of them took-in-hand ^{a 1} to deliver-up (*lead: a. 2. Attic*) the city to the Athenians ^{acc}. (*Here the dative may be governed by εἰ.*)

And the ACCUSATIVE ABSOLUTE:

Do not (*μὴ*) wonder (*imperative*), if I prolong *my* discourse (*word*), *my* children ^{acc} having appeared ^{a 2} unexpectedly (*unexpected* ^{neut acc pl}). (*The accusative may depend on πρὸς, "in consideration of."*)

The genitive participle absolute is frequently used with a substantive understood.

It being manifestly shown ^{a 1} that the affairs of the Greeks depended-on (*became* ^{a 2 m in}) their (*the*) ships, we have furnished (*held-out-to* ^{a 2 m}) three *things* the most suitable to *this same* ^{neut acc} object

He went ^{a 2} (*withdrew*) towards (*upon*) Cariagen, the news having been announced ^{a 1 p pl} (*announced-to*) that the Phœnician ships (*Ionic*) were-sailing (*sail*) towards (*upon*) them ^{acc}.

The thing being (*having, i. e. itself*) thus

Things happening (*becoming*) thus . . . (*I. e. Should it so-happen.*)

If, as-men-went to battle ^{acc}, one (*any-one*) were-able ^{fut} in-the-mean-while to make ^{a 1} warriors *by* declaiming-rhapsodically ^{a 1 part nom}

The substantive is frequently supplied from the preceding words:

The Lacedæmonians, having first sent ^{a 1} Phrynīs to Chios ^{art} (*acc.*) to see if they ^{dat} really had (*are*) as-many-ships-as (*ships* ^{art} *as-many-soever-as*) they said ^{imps}, Phrynīs having brought-back-word ^{a 1} to them that these *things* were ^{opt} true

that (*whatever*) they heard^{impf}, made^{a 1 m pl} the Chians allies immediately.

My present husband being dead^{a 2} (*utterly-dead*), I-might-have (*there-might-be me^{dat}*) another husband. (Πόσις *not only occurs in this sentence, but had occurred just before.*)

Sometimes, though rarely, the genitive of ὦν is wanting :

Why should any-one observe^{opt mid} (*review*) the birds (ὄρνις: *same as* ὀρνίθας) which-make-a-shrill-noise above, under whose guidance (*which* [*being*] *guides*) I was-destined^{impf} to kill^{a 2} my^{art} father?

Here ὑπὸ may be understood. The Latins say in the ablative, "Te duce."

Impersonal participles absolute are put in the accusative (governed by some preposition understood); or, as some think, in the nominative.

It becomes *you* not to dwell (*dwell-in*) here, it-being-in-your-power to inhabit (*have*) a city blessed-by-the-Gods.

When-you-have-it-in-your-power to rule all Asia^{gen} (*the Asia all*), will ye choose^{mid} some *thing* else?

Let-no-one-of-you-imagine that we risk danger without-necessity (*properly, "it not concerning us"*).

They held^{a 2} Agis^{art} in much blame (*fault*), thinking *that*, when-the-fortunate-opportunity-presented-itself to them to engage^{a 2} (*strike-with*) *with the enemy* advantageously, they had-gone-away^{impf inf} (ἀπῆμυ) without-doing-any-thing (*having done* ^{a 1 nom} *nothing*) worthy of the equipment.

If-it-should-so-happen,

Behoving-him-as-it-does not (μή) to say the truth (*being^{neut}*, *Ionic* : "*the thing which is*"), he says *that* the way-back is *one* of three months.

It-being-determined *that*

It-having-been-determined *that*

They, without (*not*) having succoured^{a 1 nom} *them*, went-away^{a 2} (*went-from*) as-it-was-right-they-should.

Verbs, which are usually impersonals, are often used in the same manner, even when they receive a subject :

These-things-having-been-determined-on *by* us^{dat}. (*But perhaps ταῦτα is περὶ ταῦτα.*)

Nor-any-other-thing-being-a-care to them than

(*Here too ἄλλο may be περὶ ἄλλο.*)

Adjectives, which are used impersonally in the neuter with εστὶ, are also so used :

The Syracusans animated-one-another^{impf}, using not a little shouting^{dat}, *it* being impossible to give-a-signal^{a 1} *in* any (*particular*) other^{dat masc} *manner* *by* (*in*) *night*.

Do you really intend (*think-of*) to bury him, *it* being forbidden (*disallowed*) *by* the city^{dat}? (*Ὅν is omitted.*)

Participles also are so used :

It having been written^{pf} in the treaty^{pl} *that*

It having been enjoined^{a 1 p} (*enjoined-upon*) him^{dat} to write-up^{a 1} the-laws (*the laws the*) of Solon, instead-of Solon he appointed^{a 1} himself *the* lawgiver.

The construction of the participle both with the genitive absolute, and referring to a subject preceding, is used in various ways, which must now be noticed.

(1.) *As a definition of time :*

What (*Whatever^{neut pl}*) I said^{a 2} (*remarked*), even from-the-beginning (*commencing*).

When commencing and throughout he testified^{a 1} *this*.

Arrows resounded^{a 1} on *his* shoulders^{gen}, as-he-moved.

It is often preceded by ἐπὶ, μετὰ, &c.

The Athenians, when-the-Pelasgians-had (upon Pelasgians having) the^{fem} territory now called Hellas, were^{impf} (without augment) themselves Pelasgians.

In the fifteenth (fifth and tenth) year^{dat}, Chrysis-being-priestess at (in) Argos, and Ænēsius being ephor at (in) Sparta

They made^{impf} other compacts when-Theramenes-was-present (upon Theramenes being present).

After-Solon-departed, great vengeance from God seized-on (took^{a 2}) Cræsus.

Cræsus^{art} sent-away^{impf} these things to Delphi^{acc}, and together-with them (the) two goblets (Ionic) great in size^{dat} (Ionic). These^{masc} were removed^{a 1} about-the-time-that-the-temple-was-burnt.

After-a-fall-of-snow (Upon snow^{dat} having fallen^{a 2}) it rains in five days (Ionic).

To come^{a 2} (arrive) after-every-thing-is-over (ἐπὶ with dat. pl. part. pf. pass. of ἐξεργάζομαι).

(2.) In assigning a reason :

They-are-glad at being respected.

I am gratified (delighted) with having seen^{a 2} (seen-into) you.

They dislike sitting (resting) here.

They repented of having restored^{pf nom} the prisoners.

Be-ashamed-of (Reverence^{a 1 m}) leaving (quitting) your^{art} father in his irksome old-age.

Consider (Know: contracted) it a favor that-you-are (being) unpunished.

You have done^{a 1} well in having come^{a 2} (come-from).

Ye do-wrong in beginning the war^{gen}.

He errs-entirely in delaying (wearing-away).

They shall not escape-unpunished *for* deserting (*having stood-away*^{a 2}). (*That is, since they have deserted.*)

They do and say all *things* wishing-to-escape (*escaping* : *i. e. because they wish to escape*) the trial.

When the participle refers to a different person from the first, then, according to the construction of the verbs, the genitive, dative, and accusative are put :

The Athenians were-very-irritated^{impf} *at the men* having fled^{pf mid gen} (*fled-from*).

She-would-not-be-glad *at-his-coming*.

He was grieved^{impf} *at the Greeks*^{acc} being subdued (*brought-under*) *by the Trojans*^{dat}.

I was delighted^{a 1 p} (*gratified*) *at your* (*you*^{acc}) speaking-well-of my^{art} father.

I am-glad-at your (*you*^{acc}) succeeding.

Our (*The-to us*) crews have been ruined^{a 2 p} (*corrupted*), and are still now being ruined on-account-of (*through*) this^{acc}, *viz.*, the sailors being destroyed (*destroyed-utterly*) by the cavalry^{gen} *of the enemy*

Verbs of motion are thus accompanied by participles :

Rising-up with-a-view-to-give-advice.

I have undertaken^{pf pass} (*hurried*) to teach^{fut} you.

He sends me to you bearing these letters.

They went^{impf} (*withdrew*) announcing-round-about *to the different countries* that-they-must-assist (*succour*^{inf})

That, which (the) is to me the greatest wonder (Ionic) of all the things in this^{fem dat} *country, at-least next-to (after) the city itself*^{acc}, I come (*arrive*) *now* to mention^{fut}.

(3.) *In restrictions. Here the participle is attended by some particle :*

I think (*conceive*) *that* Hector even *though* ardent will abstain^{mid} (*hold-off*) *from the fight*^{gen}.

Thinking (*Imagining*) that bad ^{art} things are good, or even *though* being-of-opinion (γινώσκω) that *they* are bad, do they nevertheless covet them ^{gen}?

Possessing (*Having obtained* ^{pl pass}) all these ^{neut} means of defence, nevertheless they are injured. (*I. e., Though they possess.*)

I supplicate you, even though being a woman, nevertheless *I supplicate you.*

The four-hundred were gathered-together ^{impf} (*collected*) at (ες, *i. e.* ελθόντες ες) the senate-house, even *though* thrown-into-confusion ^{pl}, nevertheless *they were gathered together.* (*Here ὁμως is put before καί.*)

Do not (μὴ), honoring (*respecting*) the Gods, then (*subsequently*) pay-no-regard-at-all-to the Gods ^{gen}. (*Eĩra, says Brunck, is here put for "nevertheless." It may however be translated "then," ὁμως being supposed: and then this sentence belongs to No. 1. Similar to this is the following:)*

Having laid-down ^{a 2m} (*put-under*) the position that to attend-to-one's-own-affairs (*the* ^{neut} to do *the* ^{pl neut} of oneself) is prudence, he then (*after-that*) affirms that nothing prevents those-also-who-attend-to (*also the doing*) the affairs of others ^{art} from being-prudent ^{inf}.

(4.) *To express a condition:*

Agamemnon will-give (*gives*) you gifts, if-you-cease (*a. 1. part. of μεταλήγω*) from your wrath.

I would go (*arrive: a. 2. opt. with ἀν*) to the risings ^{acc} (*contracted*) of the stars and underneath the earth ^{gen}, if-I-were (*being*) able (*potent*) to do ^{a 1} so (*these* ^{neut}).

(5.) *To express the means or manner:*

He is departed (*withdrawn*) to-the-grave (*having died* ^{a 1}).

He has departed ^{impf} (*withdrawn*) by-flight (*flying*).

They live *by* plundering (*preying*).

He surpasses (*conquers*) his (*the*) friends *in* doing good (*well*).

The participle is used also in interrogatory and relative propositions.

It is necessary to define^{a 1 m} whom we-mean-by-philosophers-when (*saying philosophers art*) we dare to affirm that-it-is-right *for them* to rule.

Have you considered (*taken-notice-of*^{nt}) what-constitutes-this-crime (*the performing*^{acc pl} *what*^{neut acc} [*men*] *denounce* [*by*] *the name this*^{acc})?

... What kind of a man he is and of what things he is the author. (*Say, What-kind-of* [*man*] *of what-kind-of* [*things*] *he chances being author.*)

Consider what right you, who behave so ill to me, have to censure me who behave so well to you. (*Say, Speculate-on*^{a 1 m} *me*^{dat}, *being*^{dat} *what-kind-of* [*man*] *respecting you*^{acc}, *being*^{nom} *what-kind-of* [*man*] *respecting me*^{acc}, *after-that you censure me*^{dat}.)

They are-engaged-in-a-war without-its-being-clear-which-party-began-it.¹

This construction is used to express a reason :

(*In the Ionic.*) It is said *that* Cyrus asked (*asked-about*^{impf inf}), who the Lacedæmonians were and how many of them that they should dare declare (*Say, being what men and how-much*^{pl} *Lacedæmonians speak-forth*) these things to him (*himself*).

Do not (*μη* : *i. e.* *ὅρα μη*) inquire^{a 2 m subj}, by-what-num-

¹ For a common expression would be : Πολεμοῦνται, σαφῶς ἀρξάντων Ἀθηναίων.

bers (*being*^{ion} *how-many any*) they are able to perform these things.

The commanders asked^{impf} whether they retreated (*retreat-from*) in-consequence-of-thinking the most hostile land more-their-own *than* the sea^{gen}.

What wishing (*inclined*) do they flee?

On-what-presumption (*What having learnt*^{a 2}) have you done^{a 1} this?

Under-what-feelings (*What having suffered*^{a 2}; or "*what having felt*") have you done^{a 1} this?

And a restriction, "although:"

How few things *we* men being-able to anticipate concerning the future^{gen}, do we attempt to do many things!

And the means or manner:

They taught^{a 1} the Greeks *in* what manner^{acc} governing (*directing*) their (*the of them*) countries and *by* making-war (*warring*^{nom}) against (*towards*) whom^{acc} they might make (*a. 1. opt. Æolic*) Greece^{art} great.

He affirmed^{a 2} *that* those-who-consulted-the-oracles *about* things which the Gods gave^{a 1} to men^{art} to judge-of. (*judge-between*) *by* discovering (*learning*^{a 2 dat pl}) them *naturally*, were-frantic^{ivf}.

Τι έχων also is used to ask a reason:

What *business* having *in view* do you lurk about the door^{acc}?

Why do you tarry?

Έχων *is often used with another verb without any peculiar signification:*

You talk-nonsense.

You must not (*ου μὴ*) talk-nonsense. (*Express "must" by the future.*)

Perhaps the full expression was τι έχων φλῡᾱρεῖς; and τι

became dropt, as well as the interrogation. Some suppose φλυᾶρεῖς ἔχων to be put for φλυᾶρῶν ἔχεις.

The construction with the participle is very often preceded by ὥς, ὥστε, ἄτε, οἷα δὲ, &c. ; especially when a reason is given as contained in the opinion, the words, the intention of another ; or when any one supposes a motive for doing any thing in the mind of another. The participle future with ὥς in particular is put after verbs of all kinds to mark an intention.

1. Participles in the case of the preceding subject :

You advise these things as not (οὐχὶ) intending-to-assist (fut. part. fem. of συνδράω) me. (I. e., with an intention not to assist me.)

Do not (μὴ) answer (speak-in-answer : imperative) me^{acc} anything (not-at-all), as in-fact I-am-going-away (tending).

Our (The to us) enemy is to-be-hated (hateable) so-far as-is-consistent-with-the-expectation-that-he-will-even-love us again hereafter ; and I shall wish^{mid} (will) to assist my friend by doing^{nom} (ministering) such (so-great) things towards my (the) friend, as-if-he-were-not-to-remain (ὥς ου with fut. part.) so always.

Those-who-abstain (The abstaining) from present^{art} (on-the-instant) pleasures^{gen} do it, not that (ἵνα) they never (neither-at-any-time) may be made-glad^{a 1 subj} by it ; but they discipline-themselves thus in-the-hope-that-they-will-be (as) made-glad^{fut mid part} by (through) this abstinence^{art} (acc.) in-a-manifold-degree in-the-time-to-come.

He was said (announced^{impf}) to-be-meditating-an-attack on the Greeks^{acc}.

The Athenians were making-preparations for (as) going-to-war^{fut}.

2. *Genitive absolute :*

As (*Whereas*) the Thessalians *were* endeavoring^{part} to upset (*overturn*) them, the Phocians guarded-against (*guarded-over*^{a 1 m}) it.

Envyng (*Enviously-begrudging*) her^{dat}, as (*whereas*) being respected^{of gen} above all^{gen} others, they were delighted^{impr} with the judgment^{dat} (*Ionic*) given against her.

3. *Accusative absolute :*

As-it-was-now-in-their-power to do what (*whatsoever*) they wished (*opt. pr. of βούλομαι with ἄν*), they slew^{a 1} (*killed-off*) them.

Such-of-you-as (*As-many-as*) are (*τυγχάνω ἔων*) well-disposed to the Persians (*Ionic*), rejoice (*be gratified*) at (*on-account-of*) this, under-the-expectation-that-we-shall-overcome the Greeks^{gen}.

Not from insolence^{dat} do I say these *things*, but because-he-is-present (*him as being-present*).

Under what expectation did it occur to you to expose the child? Under the expectation that the God would at least save his own offspring. (*Say, To what^{acc} of thought did it arrive^{a 2} to you to cast-out^{a 2} son? As the God^{acc} meaning-to-save the at-least production of himself.*)

Looking (*Seeing*) to this^{acc} that these *things* will-take-place (*will become*^{part}).

4. *Dative absolute :*

The bed-of-leaves is pressed-down, as-if (*as*) some-one (*particular*^{dat}) abode-in^{part pr} the cave. (*Properly, as if by some one who abides in it.*)

Sometimes ὡν is omitted :

You-may say (*utter-a-voice*^{inf}) every *thing*, as I^{gen} am alone^{fem}.

Or do you make-light-of my (*the of me*) fare, as-if (*as*)

my^{art} food^{acc} (*plan-of-living*) were more difficult to procure^{a 1 m} than yours^{art} (*gen.*)?

Sometimes the subject τοῦτο is omitted:

But now, as *these things* are (*having^{gen}*) thus, send-off^{pl} an expedition as-quickly-as-possible.

Ὡςπερ with a participle expresses more particularly a comparison:

You^{pl} will see^{mid} (*discover*), just-as in the case of slaves running-away and found^{pl} again, some (*the indeed*) of them entreating. . . .

And ὥςπερ εἰ and ὥςπερ¹ simply are used for "as if, as though."

Of such constructions as Μηδὲν εἰδὼτ' ἴσθι με, we have had examples. In these ὥς is often added:

Be-assured (*Know: contracted*) that I^{acc} know (*having ascertained: pf. contracted*) nothing (*not-one^{neut}*) of the things of which you make-inquiry.

Know (*Think-of*) that he^{acc} is^{part} no-more in the light of life.

Cambyzes considered^{imprf} (*thought*) the Ionians as (*as being*) his paternal slaves.

I am-come to-announce^{ful part} that your^{art} father is not living (*any-more*), but has perished (*pf. mid. of ὀλλυμι with redupl.*).

He says that virtue^{art} (*genitive: περὶ understood*) is capable-of-being-taught.

The people sprang-up^{a 1} (*rushed-up*) to a strife^{acc} of

¹ Xenophon combines the construction of the participle and the optative: Ὡςπερ ΤΟΝ ΑΡΙΘΜΟΝ τοῦτον ἔΧΟΝΤΑ τίνα ἀνάγκην καλοῦς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπουδαίους οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι.

words: we indeed *saying* that my lord conquered (*conquering*); but they (*the*) that that *person had done so*.

᾽Ως is here omitted:

What do you think (*affirm*) concerning my (*the*) brother^{gen} (*own brother*)? That he will come or that he loiters still? I wish to ascertain (*perf. contracted*). (*The genitive participle depends on περὶ, "concerning."*)

Οὕτως often accompanies ὥς:

And now, that both the soldiers^{gen} and the generals (*leaders*) are-without-blame (*not-having-become^{gen} censurable¹*), be-ye-convinced (*thus² the conviction have*).

The participle, like the adjective, does not always agree with its substantive, in gender, number, and case.

Struck ^{a 2} *p dual* (πλήσσω) by a thunderbolt ^{dat}. (*Here "struck" is in the masculine, though said of Minerva and Juno. The dignity of the persons is here considered, not the genders.*)

O my (*of me*) soul prospering^{masc} in-a-better-manner than can be expressed by words^{dat}, what should I say (*assert^{subj}*)?

Porson calls on the "*tirones*" to remember the canon of Dawes, relative to Tragedy: "*If a woman, speaking of herself, uses the plural number, she uses also the masculine gender; if she uses the masculine gender, she uses also the plural:*"

Though we have been injured^{pl} we will be-silent^{mid}. (Here "injured" is in the masculine, though Medea, who speaks, is speaking of herself.)

¹ Xenophon has, ὥς πάνυ μοι ΔΟΚΕΙ . . . , οὕτως ἴσθι, where δοκεῖ for δοκοῦν is observable.

² Οὕτω is generally placed thus at the end, but not always. Plato: Μὴ οὕτω μου ὑπολάβης ὥς λέγοντος &c.

In Tragedy, the masculine is used also for the feminine, when a chorus of women are speaking of themselves :

I swoon (*leave^{mid}*) while looking (*penetrating*) into (*in*) the misfortunes of men and into (*in*) their doings.

When the substantive is a collective one in the singular, the participle is often in the plural :

A great-concourse-of-people were assembled^{imp^{sing}}, honoring (*respecting*) Ceyx.

The participle is put in the singular with the plural verb, when it expresses an action which belongs to one only of those indicated by the finite verb :

Let us go^{subj} (*give-way*), having taken^{a²} every thing you-want (*want of-which holds you*).

The following is a contrary case :

Have ye come^{a²} (*arrived*) to the act-of-barbarity^{acc}, old-man, in killing^{pl} her as an enemy^{sem}? Say^{a² sing} (*Remark*).

The participle does not always agree with its case :

My (*Me^{dat}*) heart palpitated^{sf} as I was hearing-of^{acc sem} this.

Such cases may be referred to the absolute participles.

Adverbs of time are sometimes changed into adjectives.

It does not behove a counsellor (*man who-gives-counsel*) to sleep all-the-night.

So Virgil: "Nec minùs Æneas se MATUTINUS agebat."

Some adverbs and conjunctions are used in peculiar senses or formations : as also adverbial nouns.

Not-yet. (*In this word there is nothing to express the peculiar sense it bears. As also in μέντοι, "nevertheless,"*

or καὶ τοι and καὶ περ, “*although* :” *though in the two last καὶ may be “even.”*)

Begone-you-two from me. — Not-so. (*This adverb is thought to be put for πῶ μάλα, “wherefore?” or for πῶς μάλα; or for οὐ πω μάλα, by a polite mode of refusal.*)

In-vain. (*Say, In-another-way. That is, in another way than what one had wished or expected.*)

To-little-purpose. (*Heindorf says: “The Attics prefix τὴν to ἄλλως: for what reason we can but little explain.”*)

They do not-even attempt (*endeavour*) it at-all (*beginning^{acc}, i. e. κατὰ, as in the two following lines*):

In the manner (frame^{acc}) of fire.

In the manner (right^{acc}) of a wolf.

Like (aspect^{acc}) a lioness^{gen}, that-has-brought-forth-young.

How then (*therefore*) will you be-able to learn? — Oh admirably-well, to-be-sure. (*The adverb is here properly an imperative: “Don’t mind, don’t trouble yourself: it’s a clear case.”*)

The illustrious^{nom pl} (*altogether*). The neighbours (*near, adv.*).

Neither (*Not-either*) let it seem^{a 1 subj} *right to any-one^{dat} to think differently (backwards).*

Ah (ὦ) me^{dat} me, I-wish-that (*how¹, with ἄν*) I were-dead (*ruined^{a 2 m opt}*).

We should add^{a 2 opt} *grief to grief. (Put ἄν twice with the verb.)*

And to give-it-back^{a 2} to him^{dat} again (αὐθις αὖ) *for an (the) equal time^{acc}.*

I wish to communicate (*make-common*) to him^{dat} the response of the God.—*No wonder* : for the-man is wise, and conversant-with such^{acc} (*art.*) *things.*

¹ That is, O that I knew how I might die.

But did he not reveal (*respond*^{a 1}) to you^{dat} any (*none*^{sing}) of the misfortunes (*evils*) which^{gen} you endure (*have*)?—*No: for in that case you would (àv with indic.) not ever (at-any-time) have caught*^{a 2} me thus with craft.

You would perhaps (*swiftly*)¹ obey (*a. 2. opt. m. with àv*) me.

You have not-yet given^{pl}, but you will probably give retribution. (*Ἰσως, as is likely.*)

Epecially (both for-other-reasons and) because.

Be assured that (ὥς) I will not leave-go of this^{sem} child willingly (*willing*).

But-see Ulysses is-coming in-haste (*rapidity*^{dat} of foot). (*These particles are thus of frequent use in announcing the entrance of a new personage on the stage.*)

He swears that he will most-certainly ransack^{inf} the city (*town*) of the Thebans. (*These particles are in terms of an oath.*)

Γε seems to be properly an affirmative particle.

I-for-my-part. (That is, I assuredly: whatever others do, I at least do so.)

Δη is often used in a sarcastic or ironical manner.

You^{pl} then (*consequently*) of-course, as-you-are (*being some*) fond-of-learning, will gladly (*pleased*) endure (*subj. with àv*) all things for-the-sake-of-learning.

It is from δάε, learn: as our To wit, and the Latin Scilicet, for Scire licet.

Τοι (for τῷ), "in some measure, somehow," is used for "indeed," like the Latin Quidem for Aliquidem.

Ἀπα is from ἀρῶ, "to connect," and unites the consequent with the antecedent. But it is often displaced or inverted.

Ὅν or οὐκ is often displaced:

¹ Perhaps the idea of haste led to that of random and chance.

They affirmed^{a 2} *that they* would not receive^{a 1 inf} *them*.
(Put "not" before "affirmed." So *Nego* is used in Latin.)

If, as-will-happen (*often*).

Lest by-chance (*often*).

You do not perceive (*επαίω*) *that you are* laughed-at
(*laughed-against^{nom}*) by the very men^{gen}, whom you all-but
(*only not*) adore.

So with ὅσον ου, where ὅσον, like μόνον, has an adverbial
use :

But Ulysses will arrive (*be arrived*) immediately (*as-much-
as^{neut} not already*). *That is, all but this very minute.*

And in one word :

. . . . The war^{acc} which is imminent^{acc} and all-but at-hand
(*being-present*).

"Ὅσον is used in other constructions :

A wonderful deal. (Say, Wonderful^{neut} *as-much-as*. *That
is, It is wonderful how much. Livy, 2. 1. : Id MIRUM QUAN-
TUM profuit.*)

And in the plural :

A great many things. (Say, Most^{neut pl} *as-many-as^{neut pl}*.)

A great many things. (Say, *As-many-as most*.)

Οὐκ ἔστιν ὅπως is used for "it is impossible or incon-
ceivable that : " properly, "it is not possible to say how : "

. . . . Great-attention-to-business^{art}, which will not suffer
him to remain quiet. (Say, by which^{gen} it is impossible
that he shall have quietness.)

Sometimes.

On-some-occasions.

Sometimes the conjunction ὅτι is displaced :

But I know (*have ascertained^{pf mid}*) that you will not
restore it. (Say, *But you will not restore, I know that*.)

But know (*contracted*) this then (*therefore*), that for-my-

part I will not cease (*make-to-cess^{mid}*) from doing so. (*Say, But then for my part I will not cess, this know that.*)

The conjunction τε appears to be often redundant. Thus in the sentence which recurs below :

For Alexander, as-long-indeed-as it was day (*light*), pursued^{impf} the enemy with-all-his-might :

The meaning of τε appears to be : Alexander pursued, AND THAT TOO till night. As καὶ ταῦτα is used :

Such (*Such-as-this*) a virgin (*viz. Pallas*) have you had (*nourished^{a 1}*) in your head, and-that-too armed !

But you seem to me not to apply (*hold-forward*) your (*the*) mind to these things, and-that-too though-you-are (*being*) wise.¹

Some however think ἔστε put for ἐς ὄτε.

Herodotus frequently uses τε in an apparently redundant sense :

Immediately-that-they-hear that you^{acc} are intending^{acc} to build-ships (*Ionic*) against (*upon*) them^{dat}.

So in Homer we have :

Resembling^{pl} clouds^{dat} (*Ion.*) which (*add τε*) the son-of-Saturn has placed (*made-to-stand^{a 1}*) upon the tallest mountains^{dat}. (*That is, And such too as . . .*)

Thus also οἷός τε εἰμὶ is used as well as οἷος εἰμὶ, for “I am such a one as can,” “I am able :”

For the Athenians were not (*Ionic*) able to do^{a 1} it alone (*themselves*).

So substantives and adjectives are used in peculiar senses :

So-that (*so-as*) there was^{impf} no (*μη*) need (*work*) for a siege^{gen} (*Ionic*). (*Thus in Latin, Non opus est.*)

¹ Demosthenes supplies the ellipse : καὶ ταῦτα γυναῖκα ἔχων ΠΟΙΕΙΣ, though you are married.

But altogether (*beginning*^{acc}) it does not become *us* to hunt *after* impossibilities^{acc}. (*That is, perhaps, "from beginning to end."* Or, "*as the principal matter.*")

Not ($\mu\eta$) to be-able to find (*take*^{a2}) any *thing* when seeking^{acc} *for it*, or not-even (*nor*) to seek *for it* at-all (*the beginning*^{acc}).

In-spite-of (*violence*^{dat}) of *his* inclination.

Of me (*this man*).

To pay great attention¹ to any thing. (*Say, to have rapidity of any.*)

To make^{mid} a serious-business (*rapidity*) of any thing.

Those (*the*) in office.

Brushwood.

Materials.

Clever in speaking (*the to speak*).

Where we say, Sir, the Greeks say, $\delta\alpha\iota\mu\acute{o}\nu\iota\epsilon$: and possibly this may be the origin of the term $\vartheta\epsilon\iota\omicron\varsigma$ for "uncle."

The Reader will easily enlarge this list.

Prepositions are sometimes used for adverbs and conjunctions, and even for verbs.

But furthermore ($\pi\rho\acute{o}\varsigma$, i. e. $\tau\acute{o}\upsilon\tau\omicron\iota\varsigma$). . . .

But furthermore also

But afterwards (*after*)

For Alexander, as-long-indeed-as it was day (*light*), pursued^{impf} the enemy with-all-his-might.

Rise-up. (*Say, Up : placing the accent on the first syllable.*)

I am present (*beside*). (*The preposition is accented on the first.*)

¹ From this $\sigma\pi\omicron\upsilon\delta\eta$ is Lat. *studium* for *spudium*.

Thus also ἐπι and ὑπο are used for ἐπεστι and ὑπεστι : and ἐνι is used for ἐνεστι in the sense of "it is possible :"

As far as it is possible.

As far as it is in-any-way (mostly) possible

So πάρα, μέτα for πάρεστι, μέτεστι.

Two or more negatives strengthen a negation. Numerous instances of this have occurred in the course of the work. When a negative is compounded with a word, then the case is different :

They affirm things which are not incredible.

When two verbs governing different cases are joined with one substantive, it should stand with each verb in the case required, or be repeated by a pronoun. Yet it is often put only once.

It shall be enjoined (ordered-to : paulo-post fut.) to the elder to rule the younger^{gen} ones and chastise them.

Sometimes the case is governed by the remoter verb :

I partake-of and bear the blame^{gen}. (Though τι may be supplied after both verbs.)

In the following passage the accusative χρήματα must be supplied as a nominative before ἐλθῃ : Πρὶν ἂν χρήματα ἅμα αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἐλθῃ. Somewhat similarly the relative is not repeated in the following construction :

To whom belonged (was) much property, but who was not-in-the-least arrogant in consequence.

The imperative is used by the Attic Poets in a dependent proposition after οἷσθ' ὃ and ὤς.

Do you know what you have to do? (*Say, Knowest thou which do^{a1}. Properly, "Do, do you know what?"*)

Do you know how to do it?

Plautus has: "*Tange, sed scin' quomodo?*"

Sometimes the plural of the imperative is used, though only one person is addressed.

Come-to (*a. 2. pl. of προσέρχουμαι*) your father^{dat}, my (o) child.

The imperative is also put in the singular, though more than one person is mentioned:

Tell^{a2} (*Remark*) me, both Socrates and Hippocrates. (*Put ω before "Socrates."*)

The second person imperative sometimes receives a subject, and thus stands for the third.

Let every-one of you shoot^{sing}.

Go some-one near.

The future indicative is frequently put for the present imperative.

But do you remain.

Give-up^{pl} not-at-all.

Where a verb is repeated for the sake of emphasis, if the verb is compounded with a preposition, that preposition is generally omitted in the repetition.

Me you have destroyed-utterly^{a1 pl}, you have destroyed (*ruined*).

This may be called an anticlimax.

*Verbs are used in peculiar senses, idioms, and constructions.*¹

They were taken-captive^{a 2}. (*Active for Passive, like the Latin Vapulo and Exulo.*)

He is well spoken of by the citizens^{gen}. (Ακούω is "to be spoken of:" i. e. to hear one's self spoken of. So Cicero: "*Est hominis ingenui velle bene AUDIRE ab omnibus.*")

They are-considered-as (*hear*) flatterers^{nom}.

To be badly spoken of. (*Put here the verb κλύω.*)

To die. (*Say, To suffer^{a 2} some^{neut}. That is, τι ανήκεστον, to suffer some incurable mischief or malady.*)

By what motive? (*Say, What having learnt^{a 2}?*)

I do well in life. (*That is, I prosper. Here "to do" is πράσσω.*)

I do well to any-one^{acc}. (*Here "to do" is not πράσσω, but δρᾶω or ποιέω.*)

Of benefits (*the^{pl} well carried-on^{pl}*).

They liberally bestow gifts. (*Say, They are-willing to present.*)

We know (*contracted*) that they obeyed Cyrus willingly. (*Say, We know having been-willing^{a 1 part acc} to obey Cyrus^{dat}.*)

He is-prosecuted (*flies*) on a charge^{dat} of murder.

To bring-back the exiles (*flying*).

They think *that* the Gods exist. (*That is, They believe in the Gods.*)

The established (*thought^{pr neut}*) usages of the country.

¹ Many of these idioms have occurred in the preceding pages of this work, but it was thought advisable to bring them and others together before the reader in one view. The Lexicon of Donnegan has supplied the author with most of them.

I for-my-part esteem thee *as* a God. (*Here "to esteem" is νέμω, from whose pf. middle is νομίζω above.*)

If you esteem this^{sem} a sin.

He was reading the letter.

They gave^{a 2} (*held-out-to*) me^{dat} trouble (*things*).

Take care to offer^{a 1} (ῥέζω) a sacred hecatomb to Phœbus.

Take care to offer-up sacrifices on the sacred altars^{dat}.
(*So Virgil: "Cùm FACIAM vitulâ pro frugibus."*)

You were not-in-any-way impeded^{a 2} (*hurt*) in your designs.

They obstruct (*hurt*) them in their path^{gen}.

He obeys me^{dat}. (ὑπακούω: *like the Latin Obedio from Ob and Audio.*)

He has perished (*withdraws having died*^{a 2}).

You desire (*pf. mid. of μένω, which is allied to μάω, μέμαα, through μέω*) to inter (*old form*) the divine Hector.

He dreads (*hopes, i. e. expects*) receiving (*to bear*)

He engages (*i. e. HOLDS himself UNDER an engagement*) to give^{ful} two-talents-and-a-half (*third half-talent: i. e. two whole talents and the third only half a one*).

I postpone it. (*Properly, I PUT it OVER to another time.*)

I refer it to you. (*Properly, I give it over to you.*)

To commence (*allot*) a suit against any-one^{dat}. (*For at Athens the order, in which causes were heard, was decided by drawing lots.*)

He gives a play to be acted. (*Say, He teaches a play.*)

But the women of that place are-in-general (*love somehow^{ton} to become*) handsome (*engaging*).

Conversant-with¹ such (*acc. neut. with the article*) things.

¹ Though this is rather an adjective.

ΑΓΑΠΑΩ. For he considered-himself-fortunate (*loved^{impf}*) in-being-able (*if he was-able^{a 1 p opt}*) to save^{a 1} (*save-entirely*) even (γούν) himself alone. — Are you not satisfied to-die (*dying-off*) with (μετὰ) Phocion^{gen}? — I content-myself-with the second place^{acc} (*order*)?

ΑΓΕΙΡΩ. To make-a-collection through *the* villages. (*That is, to collect money.*)

ΑΓΩ. He ravages (*leads and bears*) the country (*fields*). — The court-days are held. — To have a care for. (*Say, To lead through thoughtfulness^{gen}.*) — To honor (*lead through honor^{gen}*). — To accuse (*lead through charge^{gen}*). — Not suffering the tyrannical power to pass to the third generation. (*Say, Not leading despotisms upon third-generation^{acc}.*) — To esteem-highly (*lead greatly: as Duco in Latin*). — To look upon as a friend. (*Say, To lead in friends.*) — To count as nothing. (*Say, To lead beside nothing^{acc}.*) — Let us go^{subj} (*i. e. ourselves*). — Go (*i. e. yourself, as in Latin*). — To be accused of murder. — Well brought-up^{a 1 pl}. — He married (*a. 2. m. redupl.*) his (*the*) son^{dat} to Scipio's sister^{acc} (*article*).

ΑΙΡΩ. To acquire^{a 1 m} renown. — To go-to^{a 1 m} war. — To obtain^{mid} satisfaction (*compensations*) from (*beside*) the murderers (*having committed-murder^{a 1 gen}*). — To steal-off (*a. 2. m. with κλοπὰν*) with the feet (*dat. dual*). — Having pushed-off^{a 1} their (*the*) ships from the land. — Having set-sail^{a 1 pl} with seventy ships^{dat}. — He turned-out^{a 1 p} a great man. (*That is, He was raised so as to become great.*) — To take courage (*boldness*).

ΑΜΕΙΒΩ. To exchange one (*some*) thing for another (*some^{gen}*). — Advancing on his journey little by little. (*Say, Exchanging knee [for] knee^{gen poetic}.*) — Short-hand-writers successively-relieving each-other. — He passes-on his (*the*)

way. — To go-round *the* earth. — He returns^{mid} favor-for-favor (*well carrying-on*). — He returns^{mid} like^{neut pl} for like^{dat}. — We are-grateful-to^{mid} the Gods^{acc}. — I will recompense^{mid} you *for* this (*the*) act of justice^{gen}. — To pass^{a 1 m} the gates. — *The* murder is avenged *by* murder.

ΒΑΙΝΩ. A well established^{pf act} despotism^{acc}. — A pitched^{pf act} battle. — Solidity. (*Tò with pf. part. neut.*) — To stride (*add "great^{neut acc pl}"*). — He put-himself-in-motion^{a 2} (*without augment*) to-go (*ιμεν*).

ΒΑΛΛΩ. To shed a tear. — He suggests (*throws in spirit*) this *to* me. — To lay-up-carefully^{a 2 m} in (*poëtic*) the mind (*understandings*). — To hit a mark. — To cast^{a 2 m} anchor.

ΓΡΑΦΩ. To pass a law. — To procure-a-decree-for-declaring war. — To write-in-verse (*make: whence "Poem," "Poetry"*) or to write *in* prose. — The cities have passed^{a 1 m} laws. — To accuse^{mid} of delinquency (*illegal^{gen pl}*). — To procure something to be written for oneself. (*Say, To write^{a 1 m} some^{neut}.*)

ΔΙΔΩΜΙ. They shall receive-punishment-from-me (*give me^{dat} compensation*). — Having given^{a 2} herself to pleasure. — To give a daughter *in* marriage. — They surrender (*διδόασιν*) themselves *to* the Acarnanians.

ΔΟΚΕΩ. I wish (*add μοι*) to remain^{fut}. — I think (*add μοι*) that I may brave (*endure^{a 1 inf}*) this danger. — I think (*add μοι: i. e. I think to myself that it is*) it to be impossible. — It appeared^{a 1} to me *right* not to do (*carry-on*) these things. — Persons in high estimation. (*Say, The seeming, i. e. to be something.*) — I am-resolved (*add μοι*) to do^{fut} this. — Edicts. (*Tà with pf. part. pass.*) — I resolved (*pf. pass. third person, with μοι*) to die^{a 2}. — It was decreed^{pf} *by* the senate^{dat}. —

Gr. Ex. N

After they had thought fit to do so. (*Put αὐτοῖς with a. 1. part. neut. acc.* — When they had agreed upon that. (*Put ταῦτα with a. 1. part. neut. acc.* *That is, κατὰ τὸ δόξαν αὐτοῖς ποιῆσειν ταῦτα.*)

ΕΙΔΩ. I can^{pf mid} bear it.—I shall be-grateful (*know^{mid} thanks*) to you.—Appearing-like^{mid fem} a herald^{dat}.

ΕΙΜΙ. Such is my manner of acting. (*Say, Of this the manner some-how I am always.*)—I am in possession of myself.—He is out-of (*ἐξω*) his-mind (*himself^{gen}*).—For you are of the number of his (*the*) friends.—I belong-to (*am of*) this city^{art}.—How-much^{gen} is this worth?—I wished it. (*Say, It was to me willing.*)—He was occupied about (*in*) these things.—I-am-at-liberty (*it is to me, i. e. lawful*) to do so.—Daily. (*As-many-as days^{nom}. Here the verb εἶσι is understood. Or even εἶσι. Horace has: "Non si trecentis quot-quot eunt dies."*)—Daily: in one word.

ΕΛΑΥΝΩ. To make a loud-noise.—Treated-with-con-tumely^{acc} like (*as*) a slave (*bondman*).—Not-even if his (*him^{dat}*) heart had been^{opt} hammered (*pf. with Attic redupl.*) out of adamant.—A man^{acc} who had attained (*pf. act. with redupl.*) to the summit (*highest^{neut acc}*) of wisdom.—He has-lost^{pr pass} his-senses^{acc} (*the soul*) from-the-violence-of-his-love (*amatory madness^{dat}*).

ΕΡΧΟΜΑΙ. These things I am-about talking-of.—I am-going to attempt^{part} to-exhibit^{a 1 m}.—To try every thing (*acc. neut. preceded by ἐπι*).—To come into (*through*) collision (*battle^{gen}*) with the enemy ^{dat pl}.—To slay (*come through murder*).—Having fulfilled (*pf. mid. pl. with redupl.*) every-duty (*through all the fair^{gen pl}*).—The approaching festival.

ΕΧΩ. I am-honored (*have honor*) by-all (*beside all^{dat}*).—I hold it a wonder.—I pardon (*have pardon*).—Artisans. (*Say, The having the arts.*)—Persons (*The*) residing (*having*,

*i. e. their habitation*¹) in (*down-in*) Asia (*acc. with article*).—Stay-then. (*Say, Hold in-fact.*)—I can (*have, i. e. in my power*) say it.—I have done^{a 1 part} it.—I have not written to him for a long time. (*Say, I have not [μή] sent-to^{a 1 part} to him^{acc} much already the time^{acc}.*)—I am in good health. (*Say, I well have the body.*)—I am unwell. (*Say, I have badly.*)—I am (*have*) kindly *disposed* towards you^{acc}.—He is (*has*) wholly devoted to pleasures (*acc. with article*).—As (*As-altogether*) it was (*had^{imprf}, i. e. itself*).—What is your opinion? (*Say, How you have of opinion?*)—I am incensed against you. (*Say, I have you in anger.*)—He extols (*has in mouth*) me.—I honor (*hold through honor^{gen}*) you.—This discourse (*word^{art}*) concerns (*has towards*) you^{acc}.—Matters (*The^{neut}*) relating (*having*) to war^{acc}.—I cease (*hold^{mid}*) from running (*a run^{gen}*).—When (Πότε), if-not (*unless*) now, shall we have *ourselves engaged* about (*round*) supplication^{acc} to the Gods?—Now-is-the-time to hold^{mid} by the shrines^{gen} of the Gods.

ἤΓΕΟΜΑΙ. To despise. (*Add περὶ with the gen. neut. of οὐδείς. Thus ἄγω, and Duco in Latin.*)—The leading^{neut} point, or chief subject.

ἤΗΚΩ. I have attained^{pr} to-great-wealth (*well of riches*).—I have attained^{pr} to this^{neut acc} degree of daring.—I am-arrived.—Which^{neut} were-remarkable-for (*come particularly to*) their size^{acc} and beauty (*embellishment*).

ἸΣΘΗΜΙ. And he (*who*) fixed^{a 1} his (*the*) eyes on the spot.—But he stopped^{a 1} (*i. e. his ship*) at (*in*) Amnisus.—They put-into (*stopped^{a 1} ships^{ion} in*) Argos.—He will not cease^{mid} committing-injustice.—To make-head^{mid} against (πρὸς) any-one^{acc}.—To wage^{mid} war.—To conduct-

¹ Thus Lat. "habito" from "habeo, habitum."

one's-self ^{mid} in-a-dastardly-manner during (*down-in*) the war ^{acc.} — But it was ^{plup act} the seventh month. — At the beginning of the month. (*Put Month ^{gen} with the part. mid. poet.*)

KINΔYNEYΩ. You will appear-desirous to prove (*exhibit* ^{a 1}) *that you are* ^{inf} a beneficent ^{nom} man.

ΛΑΜΒΑΝΩ. This the people took ^{a 2} as (*πρὸς*) a dishonor ^{acc.} — The fever attacks *him*. — He is inspired by Rhea ^{art} (*dative*).

ΟΙΚΕΩ. The city is admirably (*best* ^{neut acc pl}) administered. — The habitable ^{part pr pass fem} world (*i. e. γῆ*). — He rules the house well.

ΠΑΣΧΩ. To be in happy circumstances. (*Say, Well to suffer.*) — To be well treated (*To suffer well*) by any-one ^{gen}. — I feel (*suffer most similar* ^{neut}) towards persons-discussing-philosophical-subjects (*the philosophizing* ^{acc}) as (*as-altogether*) *I do* towards children stammering ^{acc} and playing. — How (*What-any*) you, Athenians (*O men Athenians*), have-been-affected ^{rf mid} by the representations of my ^{art} accusers ^{gen}, I have not ascertained ^{rf mid}. — On what account? (*Say, What having suffered* ^{a 2}?) — What could one (*any*) do (*a. 2. opt. with ἄν*)?

ΠΟΙΕΩ. Homer represents ^{a 1} Achilles ^{art} as saying . . . — If (*ἄν*) it avail ^{subj} thee ^{dat.} . . . — How (*What*) does it affect me ^{dat}? — To make ^{mid} war. — To adopt ^{mid} any-one as a son. — Announcing. (*Say, Making* ^{mid} through a messenger ^{gen}.) — To esteem ^{mid} highly (*greatly*). — To think ^{mid} highly (*in great*) of. — To think ^{mid} a disgrace (*in shame*).

ΠΡΑΣΣΩ. To manage state-affairs (*the common* ^{pl neut}). — To exact money (*silver*). — To exact ^{a 1 m} money for one's self. — The slain ^{rf pass}. (*We commonly say, "Done for."*)

ΨΗΦΝΥΜΙ. He broke ^{a 1} silence (*voice*). — They burst-into ^{a 1} tears. — To dash ^{a 1} a denarius on the ground to try its goodness.

ΣΤΕΡΙΩ *is used like αγαπάω.*

ΤΕΛΕΩ. To rank with (*into*) the class-of-knights. — To be-a-partizan of (*into*) the Bæotians. — To pay the *tax* (i. e. τέλος) imposed-on-strangers *neut.* — They possess (*have*) land (*territory*) free-from-taxation, themselves *nom* all the while receiving-toll *pf pass.* — Each anxious to be nominated *a 1 pass* general.

ΤΙΘΗΜΙ. I shall cause laughter *to* my *art* enemies. — I will make *their* marriage *pl* bitter *to* them. — He made (*a. 2. m. without augment*) his spirit fierce (*wild*) in his breast *pl.* — He shall propose a contest. — They abandoned *a 2 m* the war. (*That is, laid it down.*) — Let each hold (*a. 2. m. imperative*) his shield ready (*well*). — They encamped armed. (*Say, They placed a 2 m the arms.*) — Administering *mid pl* the public affairs in common *dat fem.* — I admit *mid* that Philocrates *acc* alone is such a person. — They were-of-opinion *a 2 m* (i. e. laid it down as a principle) that life (*the neut to live*) is pleasant (*fair*). — They made *a 2 m* it their anxious-concern (*haste*). — They showed *a 2 m* me *dat* a kindness (*favor*).

ΤΥΓΧΑΝΩ. I happen to-have (*having*). — He happened *a 2* to be sacrificing *mid*. — Whether (*with τε*) he happened *opt impf* to be wishing (*willing*) to sell . . . — He obtains pardon *gen*. — He obtains permission-to-speak (*word gen*). — To be-punished (*obtain punishment gen*). — Many things fell *a 2* to my-share (*me*). — It happened *a 2*. — Should it so happen (*a. 2. opt. preceded by αν*). — If it should so (*thus*) happen *a 2 indic*. — How would Homer have said (*a. 2. with αν*) this, if he had-had-occasion *a 2 opt* to say it? — One of ordinary rank. (*Put ο with a. 2. participle : i. e. the first person who happens to meet one.*) — Ordinary things. (*Put τὰ with a. 2. part.*) — Accidentally. (*Put τὸ with a. 2. part. That is, κατά.*)

ΥΠΑΡΧΩ. Property or possessions. (*Put τὰ with par-*

ticiples. That is, *The things which are or belong to a person.* For *ὑπάρχω*, from signifying to “begin to exist,” means “to exist or be.”—At the commencement of spring. (*Say, The spring^{gen} with gen. part. mid.*)—As occasion was afforded, or as it could be done. (*Put the neut. part. acc. : i. e. κατὰ τό.*)

ΦΑΙΝΟΜΑΙ. The law appears *likely* to hurt^{ut} us.—A discourse simple and perspicuous^{pr}.—The appearances (*ap-
pearing^{neut pl}*) of the heavenly bodies.

ΦΕΡΩ. I receive a reward.—I give a vote.—I confer a favor *on* you^{dat}.—He suffers *punishment* for his (*the of him-
self*) sin^{acc}.—To bear fruit.—He throws every-thing (*all^{neut pl}*) into-confusion (*up-and-down*).—To bear impatiently (*hea-
vily*).—To bear patiently.—The road (*way*) leads to . . . (*As Virgil : “Via ducit ad urbem.”*¹)—The door^{acc} which-opens (*the bearing*) into the garden—Lands (*Farms*) lying towards *the* south (*south-wind*).—Things (*The*) con-ducive (*bearing*) to good-health^{acc}.—His (*The*) thoughts (*opinions*) tended^{impf} to this.—To acquire^{mid} glory.—It is just^{masc} that he who-has-done^{nom} the action should bear^{inf mid} their (*the of them*) enmity (*odium*).—To gain^{mid} the first^{neut pl} prize.—To receive^{mid} the highest (*more^{neut}*) praise.—He is greatly extolled.—He is blamed-or-hated (*borne evilly*).—Things^{art} turn-out^{mid} ill^{adv}.—The husbandry^{gen} having prospered (*well borne^{pr}*).—To fall. (*Say, To be borne downwards.*)—Come-on.—Come, tell (*ἐπι^ωα*²) me.—Thus-for-example. (*Say, For bear.*)

¹ Hence a road is called *αγυιά*.

² “*Φέρε γὰρ* often occurs at the beginning of a passage, where a proof or example is about to be adduced: ‘as for example,’ or ‘thus,’ or ‘let us suppose.’ In a nearly similar sense ‘let us take for granted,’ or ‘let us lay down as a principle.’” *Donnegan*.

XPAOMAI. To experience a storm (*winter^{dat}*).—To suffer shipwreck.—To consult the God.—I know (*have, i. e. the power to say*) not what (*what-any: in the acc. neut. i. e. εφ'*) I shall do (*use^{a 1 subj}*) *with him^{dat}*.—I know not what I shall do *with myself^{dat}*. (*That is, what I shall do.*)

ΜΕΛΛΩ *has particular meanings :*

I intend to do it. (*This is also used for a command or appointment : “ I am commanded or appointed to do.”*)

I had-the-prospect (*Attic impf.*) of-suffering (*to suffer*).

Of whom he could foresee that they would praise him. (*Say, Who intended to praise^{fut mid} him.*)

Out of this natural signification of μέλλω arise two other meanings, which must not be confounded.

(1) *The supposititious conjectural meaning :* Consequently it will probably please Jove. (*Say, To-such-a-pitch somewhere it intends to be dear to Jove.*)

(2.) *The meaning of “ to delay, postpone :”* But why should-he-not (*not delays*)? *That is, Most certainly he will. But the meaning is the same without the negative : Why not? (Say, Why he delays? That is, To be sure, by all means.)*

ΟΦΕΙΛΩ *also is used in particular constructions :*

They incurred^{a 2} ridicule (*laughter*) from you^{dat}. (*Properly, They owed you laughter, as in Horace : “ Tu, nisi ventis DEBES ludibrium, cave.” As by committing offences we owe certain things to the state, or incur from the state such and such penalties, so we incur from individuals the penalty of ridicule.*)

Do you see (*mark*) what (*which^{pl neut}*) you are suffering ? It does not behove you^{acc} to incur ridicule (*laughter*) from the mistress (*marriages^{dat}*) of Jason, sprung^{acc fem} as you are from a brave (*virtuous*) father^{gen} and from the Sun.

Ὀφελον, “ *I ought,*” is used with an infinitive, for “ *Oh*

that," "*I wish that,*" *varying in the person, according to the object of the wish expressed :*

Oh that (1st pers.) *I had died*^{a 2}. (*Properly, I ought to have died, but I live.*¹)

Oh that *I did not* (μη) *live*^{pr}.

. . . . For oh that *I were not* (μη) *to be*^{fut} *immortal.*

Oh that (2nd pers. with ὡς prefixed) *you had died*^{a 2}.

Oh that (3rd pers. with εἶθε prefixed) *he had died*^{d 2}.

Oh that (3rd pers. with ὡς prefixed) *a storm*^{nom} *had gone*^{a 2} (*withdrawn*), bearing me forward. ("*To bear forward*" is προφέρειν.)

For I wish that (1st pers. with εἰ prefixed) *I did, said* (*affirmed*^{a 2}) *he.*

Oh that (2nd pers. without the augment, with αἶθε prefixed,) *you were sitting without-tears and unhurt (without-hurt) beside the ships (Ionic).*²

One of the senses comprehended under the general idea of Verbs is the intention or endeavor to do any thing.

Such an impetuosity of anger is coming (*goes-in-order*) visibly upon me^{dat} from-Jupiter, with-the-intention-or-endeavor-of-creating (*fabricating*^{nom}) fear in me. (*Here the endeavor is manifest, as Prometheus was incapable of fear.*)

Also a will to do a thing : But the Athenians would

¹ "Omnino observandum est, ὄφελον non nisi tum adhiberi, quum quis optat, ut fuerit aliquid vel sit vel futurum sit, quod non fuit aut est aut futurum est." Hermann.

² In later times ὄφελον was used with other moods and with all the persons. Thus *Attian* : Ὀφελόν τις μετὰ ταύτης εκοιμήθη. *Gregory* : Ὀφελόν γε μὴ δὲ ἦν προεδρία. So in the *New Testament* : Ὀφελον-καὶ αποκόψονται. And in the *LXX* : Ὀφελον κατευθυνθείησαν. *Callimachus* uses ὄφελε with the third person plural : Ὀφελε μὴδ' ἐγένοντο θαλά νῆες.

neither (*not-and*) yield (*Say, were submitting*) *as to* the other (*acc. neut. pl. in one word*) matters, nor (*and not*) would they repeal (*were repealing*) the decree (*resolve*).

Both these meanings are exemplified in the following passage :

But *the* two ($\delta\omicron\iota\omega$) Atridæ^{duai} and *the* divine Ulysses remained ^{a 2} *duai*, skilfully endeavoring-to-comfort (*delighting*) *the* afflicted *man* : but he would not be comforted (*was not being delighted*) in his spirit^{dat} in-any-degree, until-he-should-enter *the* mouth of sanguinary war.

So Virgil of Æneas and Dido : " Æneas. . . . LENIBAT dictis animum, lacrymasque ciebat : Illa solo fixos oculos aversa tenebat."



ENGLISH AND GREEK LEXICON.

In this Index, all nouns ending in *os* simply are of the second declension, and are masculine, unless it is otherwise stated; and all nouns in *on* are of the second, and are neuter. Nouns of the first declension are feminine, unless it is otherwise stated; and those of the third in *a*, *atos* and *os*, *eos* are neuter. Adjectives in *os*, *on*, are of two terminations.

The Student will add in his exercises the soft breathing at the beginning of such words as commence with a vowel without any breathing attached. Where such words begin with a diphthong, as *αι*, *οι*, he will place the soft breathing on the *second* vowel. Thus *ἀγαυός*, *οἰκέω*.

A, is not expressed in Greek

Abandon, *το*, ἀφίημι, *a. 2.* ἀφῆν

Abhor, *το*, στυγέω, ἥσω

Abide, *το*, ναίω

Abide-in, *το*, εναυλίζω, *σω*

Ability, *δύναμις*, *ews*, ἡ

Able, *ολός τε*

Able, *to be*, δύναμαι, ἥσομαι

Able-to-fly, *φύξιμος*, *on*

Abode, *μέγαρον*

Abominable, *απόπτυστος*, *on*

Abominate, *το*, μυσάττομαι, *ξομαι*

About, *περί*

About-the-time-that-the-temple-was-
-burnt, *ὅπῃ τὸν νηὸν κατακαίοντα*

Above (*adv.*), *άνω*

Above (*prep.*), *διὰ*

Absence, *απουσία*, *as*

Absent, *αποιχόμενος*, *η*, *on*

Absent, *to be*, *άπειμι*

Absolutely, *παντάπασι*

Abstain, *to*, *απέχομαι*, *fut.* *αφέξομαι*

Abstinence, *εγκρατεία*, *as*

Abundant, *έκπλεως*, *ων*

Abundantly, *άδην*

Abuse, *προπηλάκισις*, *ews*, ἡ

Abuse, *to*, *προπηλακίζω* *σω*

Acarnanians, *Ακαρνανες*, *ων*, *οί*

Accept, *to*, *δέχομαι*, *ξομαι*

Accept-from, *to*, *παραλαμβάνω*, *παρ-έλαβον*

Accompany-in-procession, *to*, *πέμπω*, *ψω*

Accomplish, *to*, *κράινω*, *ανῶ*; *περαίνω*

Accomplishment, *τέλος*, *eos*

According-as, *καθάπερ*; *Ion.* *κατάπερ*

According-to, *κατά*

Account, *αἰτία*, *as*

Accuracy, *ακρίβεια*, *as*

Accusation, *έγκλημα*, *atos*

Accuse, *to*, *επαιτιόμαι*, *άσομαι*

Accused, *the*, *ο* *φεύγων*

Accuser, *κατήγορος*

Accustomed, *ηθās*, *άδος*, *δ*, ἡ

Achelous, *Αχελῷος*

Achilleian, *Αχιλλείος*, *a*, *on*

Achilles, *Αχιλλεύς*, *έος*, *δ*

Acinaces, *ακινάκης*, *on*, *δ*

Acknowledge, *to*, *φημι*, *fut.* *φήσω*

Acquaintance, *one's*, *οί* *γνώριμοι*

Acquainted, *ειδώς*, *υῖα*, *ds*

Acquainted-with, *to be*, *χράομαι*, *ήσο-μαι*

Acquiesce-in, *to*, *στέργω*, *ξω*

Act, *an*, *πράξις*, *ews*, ἡ

Act, *to*, *πράσσω*, *ξω*

Act-of-barbarity, *the*, *τὸ* *δεινόν*

Act-of-injustice, *αδίκημα*, *atos*

Act-ill, *to*, *κακουργέω*, *ήσω*

Act-unjustly, *to*, *αδικέω*, *ήσω*

Action, *πράξις*, *ews*, *ios*, ἡ

Actor, *Ἄκτωρ*, *oros*, *δ*

Actor, *an*, *υποκριτής*, *ου*

Acuteness, *λεπτότης*, *ητος*, ἡ

Adamant, *αδάμας*, *αντος*, *δ*

Add, *to*, *προστίθεται*, *a. 2.* *προσεθέ-μην*

Address, *φθέγμα*, *atos*

Address, *to*, *προσαυδάω*, *ήσω*

Address-prayers, *to*, *αράσμαι*, *άσομαι*

Address-to, *to*, *προσαγορεύω*, *σω*

Addresser, *προσήγορος*

Adequate, *επιτήδειος*, *on*

Administer, *to*, *οικονομέω*, *ήσω*

Admirable, *αγαυός*, ἡ, *δν*

Admirably-well, *καλῶς*

- Admiration, θαῦμα, ατος
 Admire, to, θαυμάζω, σω
 Admire-very-much, to, υπερθαυμάζω, σω
 Admit, to, παρίημι, fut. παρέσω
 Admonish, to, παρακαλέω, έσω
 Admonition, νουθεσία, ας
 Adore, to, προσκύνέω, ήσω
 Adorn, to, κοσμέω, ήσω
 Adrastus, Ἀδραστος
 Advance, to, προίημι
 Advance-to, to, παραστείχω
 Advance-with-an-army, to, στρατεύω
 Advanced-against, ηντιώθη ες μάχην
 Advantage, αγαθόν
 Advantage, to, επωφελέω, ήσω
 Advantageous, σύμφορος, ον
 Advantageously, εν καλῷ
 Advantageously-situated, to be (fut.), χρησίμως ἔξειν
 Adventure-upon, to, αντιλαμβάνω
 Adversary, αντιδικος
 Advice, βούλευμα, ατος
 Advise, to, νουθετέω, ήσω
 Ægean, Αιγαίος, α, ον
 Ægina, Αίγινα, ης
 Ægis-holding, αργίχος, ον
 Ægisthus, Αίγισθος
 Æneas, Αινείας, ου, ό
 Ænesius, Αινήςιος
 Æolians, Αιολέες, εἰς, dat. εὔσι, οι
 Æthiopians, Αιθίοπες, ων, οι
 Afar, τῆλε
 Afar-off, απόπρoθεν
 Affairs, πράγματα, ων
 Affection, φιλότης, ητος, ή
 Affections, επιθυμῖαι, ων
 Affirm, to, φημι, έφην
 Afflict, to, ανιάω, όσω
 Afflicted, ακαχημένος, η, ον
 Affliction, πημονή, ης
 Afford, to, ενδίδωμι, fut. ενδώσω
 Affrighted, he was, όίε (poët.)
 Affront, ὕβρισμα, ατος
 Afraid, to be, σέεσθαι
 After (conjunct.), επει
 After (prep.), μετά
 After-Solon-departed, μετά Σόλωνα οιχόμενον
 After-that, έπειτα
 Afterwards, ὕστερον
 Again, αὔθις ; αὔ ; πάλιν
 Against, κατά
 Against-increasing, μή αυξηθῆναι
 Against-the-wishes, βία
 Agamemnon, Αγαμέμνων, ονος, ό
 Age, ηλικία, ας
 Aged (i. e. old), γεγονώς, υῖα, ός
 Aged-man, πρέσβυς, εως
 Agesilaus, Αγησίλαος
 Aggrieved, to be, χαλεπῶς φέρω
 Agis, Ἄγισ, ιος, ό
 Agitate, to, ελαίνω, fut. ελάσω
 Agree, to, ζυμβαίνω, α. 2. ξυνέβην
 Agree-to, to, όμολογέω, ήσω
 Agree-with, to, όμολογέω, ήσω
 Agreeable, αρεστός, ή, διν
 Agreeably-to, πρὸς
 Agreed, to be, συμφωνέω, ήσω
 Ah ! αἶ
 Ah-me, οἰμοι
 Aid, τίμωρημα, ατος
 Ail, to, κάμνω, αμῶ
 Aim, to, ορέγομαι, ξομαι
 Aim-at, to, ακοντίζω, σω
 Air, αἶθρ, έρος, ό
 Ajax, Αἴας, αντος, ό
 Akim, αδελφός, ή, διν
 Alarmed, δεδιώς ; to be alarmed, δεδιέναι
 Alas, φεῦ
 Alcidas, Αλκίδας, ου, ό
 Alcinous, Αλκίνοος
 Alcmaeon, Αλκμαίων, ωνος, ό
 Alcmena, Αλκμήνη, ης
 Alexander, Αλέξανδρος
 Alive, ζῶς, ή, διν
 All, πᾶς, ᾅσα, ᾶν ; ᾅπας, ᾅσα, αν
 All-but, όσονοῦ
 All-common, πάγκοινος, ον
 All-the-infantry, πᾶσα ἡ στοατιά ἡ πεζή
 All-the-night (adj.), παννύχιος, ον
 All-together, ξύμπας, ᾅσα, αν
 All-wailing, πανδάκρυτος, ον
 All-wretched, παντλήμων, ον
 Allege-against, to, κατηγορέω, ήσω
 Alliance, ξυμμαχία, ας
 Allied, ξύννομος, ον
 Allied-with, to be, σύνειμι, fut. συνέσμαι
 Allot, to, λαγχάνω, α. 2. έλαχον
 Allotment, μέρος

- Allow, to, επιτρέπω, ψω, a. 2. επέ-
 τραπον
 Ally, σύμμαχος
 Alone, μόνος, η, ον; οἶος, α, ον
 Along-with, μετά
 Already, ἤδη
 Also, καί
 Altar, βωμὸς
 Alter, to, κινέω, ἥσω
 Although, καίτοι
 Altogether, πᾶν
 Altogether-beautifully, παγκάλως
 Altogether-difficult, παγχάλεπος, ον
 Always, αἰ; αiei; αiεν
 Am, I, εἰμι
 Am-in, I, ἐνέμι
 Amasis, Ἀμασις, ιος, Ionic, δ
 Amatory, ἐρωτικὸς, ἡ, δν
 Ambiguous, ἀμφίβολος, ον
 Ambition, φιλοτιμία, ας
 Ambitious-desire, φλοτιμία, ας
 Ambitious-of-fame, φιλόδοξος, ον
 Ambrosial, ἀμβρόσιος, α, ον
 Ambush, λόχος
 Amidst, μετά
 Amity, φιλία, ας
 Amnisus, Ἀμνισὸς
 Among, ἐν
 Amphionian, Ἀμφιόνιος, α, ον
 Amphitryo, Ἀμφιτρίων, ωνος, δ
 Amulet, ἀμυντήριον
 Amuse, to, τέρπω, ψω
 An, is not expressed in Greek
 Anæus, Ἀγκαῖος
 Ancestors, πρόγονοι
 Anchises, Ἀγχίσης, ου, δ
 Ancient, παλαιός, ἂ, δν
 Anciently, τὸ πάλαι
 And, καί. Also τε after a word, as
 Que in Latin. And δέ
 And-in-case, κἂν
 And-not, μηδὲ
 And-that-too, καὶ ταῦτα
 And-whether, εἴτε
 Anger, οργή, ἡς
 Angrily, οργῇ
 Angry, οξύθυμος, ον
 Angry, to be, χαλεπαίνω, ἄνῳ
 Anguish, ὀδύνη, ης
 Animal, ζῶον
 Animate-one-another, to, παρακε-
 λεύομαι, σομαι
 Announce, to, ἀγγέλλω, ελῶ
 Announce-from, to, ἐξαγγέλλω, ελῶ
 Announce-round-about, to, περιγ-
 γέλλω, ελῶ
 Announce-to, to, εσαγγέλλω, ελῶ
 Annoy, to, ἀνιάω, ἄσω
 Another, ἄλλος, η, ο; ἕτερος, α, ον
 Answer, to, ἀμείβομαι, ψομαι
 Ant, μύρμηξ, ηκος, ἡ
 Antiates, Ἀντιάται, ὧν, οἱ
 Anticipate, to, προοράω
 Antiphon, Ἀντιφῶν, ὦντος, δ
 Anxiety, μελέδμημα, ατος
 Anxious, σπονδάζων
 Anxious, to be, μεριμνάω, ἥσω
 Anxious-for, ἐελδόμενος
 Any, τις, τι, gen. τινος
 Any-longer, ἐτι
 Any-more, ἐτι
 Any-one, τις, τι, gen. τινος, dat. τινι,
 τῳ
 Anytus, Ἄνυτος
 Apart, to be, ἀπέχω
 Apart-from, ἀπένευθε, — ἐν
 Ape, πίθηκος
 Apollo, Ἀπόλλων, ωνος, δ
 Apollodorus, Ἀπολλόδωρος
 Appear, to, φαίνομαι, fut. φανοῦμαι
 Appear-before, to, προφαίνομαι, a. 2.
 προϋφάνην
 Appear-desirous, to, κινδυνεύω, σω
 Appense, to, μαλθακίζω, σω
 Appellation, ἐπωνυμία, ας
 Appertain, to, προσήκω, ξω
 Apple, μήλον
 Apply, to, δίδωμι, a. 2. ἔδωκ
 Appoint, to, καθίστημι; fut. κατα-
 στήσω. To be appointed, καθίς-
 ταμαι, a. 2. κατέστην
 Appoint-instead, to, ὑποδείκνυμι,
 εἰξω
 Apprehend, to, ὑποπτεύω, σω
 Apprehensive, to be, κηδομαι
 Approach, ἐφοδος, ἡ
 Approach, to, ἐγγίζω, σω
 Approved, εὐδοκιμῶν, οὔσα, οὔν
 Apt, δεινός, ἡ, δν
 Aptly, ἱκανῶς
 Aradians, Ἀράδιοι, ων
 Archedice, Ἀρχεδίκη, ης
 Archelaus, Ἀρχελαὸς
 Archer, τοξότης, ου

Archidamus, Αρχιδάμος
 Archon, ἀρχων, οντος
 Archonship, αρχή, ἡς
 Ardent, μεμαῶς, νία, δς
 Ardiæus, Αρδιαῖος
 Argilius, Αργίλιος
 Argives, Αργεῖοι, ων
 Argos, Ἄργος, εος, τδ
 Argue, to, κατηγορέω, ἡσω
 Argument, λόγος
 Arimaspus, Αριμασπός
 Arion, Αρίων, ονος, δ
 Arise, to, ἀνίστημι, α. 2. ἀνέστην
 Aristagoras, Αρισταγόρας, ου, Ion.
 εω, δ
 Aristæus, Αριστεύς, έως, δ
 Aristocrat, αριστοκρατικός
 Arm (of the body), πῆχυς, εος, δ ;
 and ωλένη, ης
 Arm, to, ὀπλίζω, σω
 Armament, στράτευμα, ατος
 Armed, ἐνοπλος, ον
 Armed-with-a-spear, to be, δορυφο-
 ρέω, ἡσω
 Armed-with-a-sword, ξιφηφόρος, ον
 Armenian, an, Αρμένιος
 Armour, τὰ ὅπλα
 Arms, τεύχεα, ων ; ὅπλα, ων
 Army, στρατός ; γράτευμα, ατος ;
 στρατιά, ας
 Around, adv. περι
 Arrange, to, τάσσω, ξω
 Arrangement-in-battle, τάξις, εως, ἡ
 Arranger, διαθέτης, ου
 Arrive, to, ἐρχομαι, fut. ἐλεύσομαι,
 α. 2. ἦλθον, ἦλθον
 Arrive-upon, to, ἐφίκω, ξω
 Arrived, to be, ἦκω, ξω
 Arrogant, γαῦρος, α, ον
 Arrow, τόξον ; ἰδς ; οἰστὸς
 Art, τέχνη, ης
 Art-of-imagery, εἰδωλοποιική, ἡς
 Art-of-riding, ἵππική, ἡς
 Artabanus, Αρτάβατος
 Articulately-speaking, μέροψ, οπος
 As, ὡς
 As-altogether, ὥσπερ
 As-far-as, καθ' ὅσον
 As-far-as-concerns, ὅσα πρὸς
 As-far-at-least-as-it-regards, ὅσον γέ
 τοῦτι
 As-far-indeed-as, ὡς γοῦν

As-for-the-present, τὰ εἰς τὸ παρὸν
 As-good-as-possible, ὅτι βέλτιστος
 As-he-moved, αὐτοῦ κινήθεις
 As-I-have-anticipated-you-in-doing,
 ἐμοῦ προποιήσαντος
 As-if, ὥσει
 As-is-consistent-with-the-expectation-
 that-he-will-even-love, ὡς καὶ φι-
 λήσων
 As-it-was-now-in-their-power, ὡς ἐξὸν
 ἦδη αὐτοῖς
 As-it-was-right-they-should, δέον
 As-long-as, εἰς ὅσον
 As-long-indeed-as, ἐς τε μὲν
 As-many-as, ὅσοι, αἱ, α
 As-many-soever-as, ὅσοιπερ, ὅσαιπερ,
 ὅσαπερ
 As-men-went, ἰόντων
 As-much, τοσούτος, τοσαύτη, το-
 σούτο
 As-much-as, ὅσος, η, ον
 As-prosperous-as-possible, ευδαιμο-
 νέστατος
 As-quickly-as-possible, ὡς τάχιστα
 As-rapidly-as-possible, ὅσον τάχιστα
 As-regarded, κατὰ
 As-soon-as, ὅπως τάχιστα
 As-soon-as-ever, ἐπεὶ περ ; ἐπεὶ
 τάχιστα
 As-the-Athenians-were-themselves-
 -convinced, ὡς καὶ αὐτῶν κατεγ-
 νωκότων
 As-to-dying, τὸ κατθανεῖν
 As-to-suppose, ὅτις ἂν ὑπολάβοι
 As-well-as, ἠδὲ
 Ascend, to, ἀναβαίνω, α. 2. ἀνέβην
 Ascertain, to, εἰδέναι, pf. mid. οἶδα,
 pluf. Attic 3rd pers. ᾔδη, ᾔδεε
 Ashamed, to be, αἰσχύνομαι
 Ashamed-of, to be, αἰσχύνομαι
 Asia, Ἀσία, ας
 Ask, to, ἐρωτάω, ἡσω
 Ask-about, to, ἐκέρομαι, Ion. ἐπείρο-
 μαι
 Ask-for, to, δέομαι
 Asleep, καθ' ὕπνον
 Asopus, Ασώπιδος
 Aspect, δέργμα, ατος
 Assail, to, ἐπιτίθεμαι
 Assassinate, to, καίνω, fut. κανῶ
 Assemblage, ἀθροισμα, ατος
 Assemble, to, ἀγείρω, ἐρῶ

- Assembly, ἀγυρίς, ιος, ἡ
 Assembly-of-all-the-people, πανήγυ-
 ρις, εως, ἡ
 Assert, to, φημι, a. 1. ἔφησα, a. 2.
 ἔφην
 Assiduous, πολλός, ἡ, ὄν
 Assist, to, ὠφελέω, ἦσω
 Assist-against, to, ἐπιβοθέω, ἦσω
 Assistance, ὠφέλημα, ατος
 Assistants, οἰκῆται, ὦν, οἱ
 Associate, ἑταρος
 Associate-with, to, ὁμιλέω, ἦσω
 Assume, to, παραλαμβάνω, a. 2. παρ-
 ἔλαβον
 Assyrian, Ασσύριος, α, ον
 Astonish, to, εκπλήσσω, a. 2. ἐξέ-
 πλαγον
 Astronomy, αστρονομία, ας
 Astyages, Αστυάγης, ου, ὁ
 Astyanax, Αστυνάξ, νακτος, ὁ
 Astyochus, Αστυοχος
 At, εν
 At-all, παντάπασιν
 At-any-time, ποτε
 At-first, πρῶτον
 At-his-coming, οἱ ἐλθόντι
 At-home, κατ' οἴκους
 At-last, τελευταίον
 At-least, γε after another word
 At-Memphis, εν Μέμφι
 At-my-hands, πρὸς ἐμοῦ
 At-night, νυκτός
 At-other-times, ἄλλοτε
 At-Sais, es Σάιν
 At-some-time, ποτε
 At-the-hands-of, πρὸς
 At-the-moment, παρῳτίκα
 At-the-most, μάλιστα
 At-the-order-of-Xerxes, κελεύσαντος
 Ξέρξεω
 At-the-public-expense, δημοσίῃ
 At-the-same-time, ἅμα
 At-the-side-of, παρά
 At-the-time-when, ἡνίκα
 At-what-time, πηνίκα
 At-what-time-soever, ἐπειδὴν
 Athenian, Αθηναῖος, α, ον
 Athenians, the, Αθηναῖοι, ων
 Athens, Αθήναι, ὦν, αἱ
 Atreidæ, the, Ατρεΐδαι, ὦν, οἱ
 Atreides, Ατρεΐδης, ου, ὁ
 Attachment, ἵμερος
 Attack, to, ἐπειμι
 Attempt, ἐγχείρημα, ατος
 Attempt, to, ἐπιχειρέω, ἦσω
 Attend, to, κλύω
 Attend-to, to, ἐπιμελέομαι, ἦσομαι
 Attendant, υπάδδς
 Attended-him-as-spear-bearers, εδο-
 ρυφόρουσιν αὐτὸν
 Attention, ἐπιμέλεια, ας
 Attentive, to be, ἀνακῶς ἔχω
 Attic, Αττικὸς, ἡ, ὄν
 Attica, Αττική, ἡς
 Augeas, Αυγέας, ου, ὁ
 Aurora, Ἥως, ὅος, οὗς, ἡ
 Auspices, σιωνοί, ὦν
 Auspicious, εὐφημος, ον
 Author, αἴτιος ; μεταίτιος
 Authority, ἀξίωμα, ατος
 Autumn, ὁπώρα, ας
 Autumnal, ὁπωρινός, ἡ, ὄν
 Auxiliaries, ξύμμαχοι, ων
 Auxiliary, ἐπίκουρος, ον
 Avail, to, ισχύω, ὦν
 Avenge, to, ἀμύνομαι, οὔμαι
 Avenge-myself-on, to, τιμωρέομαι, ἡ-
 σομαι
 Averse-from, to be, αποστρέφομαι
 Averter-of-evils, αποτρόπαιος
 Avoid, to, αποφεύγω, ξω
 Await, to, ὑφίστημι, a. 2. ὑπέστην
 Aware, to be, οἶδα
 Axe, πέλεκυς, εως, ὁ

B

- Babble, to, βροέω, ἦσω
 Babe, βρέφος, εος
 Babylon, Βαβυλῶν, ὦνος, ἡ
 Babylonian, Βαβυλώνιος, α, ον
 Bacchanals, Βάκχαι, ὦν, αἱ
 Bacchus, Διόνυσος ; Βακχεὺς, εως, ὁ
 Back, αὐτίς ; ἄψ ; ὀπίσω
 Back, a, νῶτος ; μεταφρενον
 Backwards, πάλιν
 Bad, κακός, ἡ, ὄν, superl. κάκιστος,
 η, ον
 Bad-doing, δυσπραξία, ας
 Bad-fortune, ατυχία, ας
 Badly, κακῶς
 Badness, κακία, ας
 Band, τελαμών, ὦνος, ὁ

- Banished, to be, ἐκπίπτω a. 2. ἐξε-
πεσον
Banishment, φυγή, ἡs
Bank, ακτή, ἡs ; ὄχθη, ἡs
Barbarian, βάρβαρος
Barbaric, βαρβαρικὸς, ἡ, ὄν
Barbarous, βάρβαρος, ὄν
Barter, to, ανταλλάσσομαι, ξομαι
Base, ουτιδανός, ἡ, ὄν
Base, most, αἰσχιστος, ἡ, ὄν
Bath, λοετρὸν
Batter, to, κόπτω, ψω
Battering, a, κτύπος
Battle, μάχη, ἡs
Bawl-out, to, γηρύομαι, σομαι
Bawling, a, κεκραγμὸς
Be, to εἰμι, εἶς, ἐστὶ ; γίνομαι
Be-above, to, περιγίνομαι, a. 2. πε-
ριγενόμεν
Be-in, to, ἐνιμι
Beach, ακτή, ἡs
Beaker, δέπας, τὸ
Beam, δοκὸς, ἡ
Beam, to, ἀστράπτω, ψω
Bean, κύαμος
Bear, to, φέρω, fut. οἴσω, a. 1. ἤνεγκα ;
φορέω
Bear-apart, to, διαφέρω
Bear-arms, to, αἰχμάζω, σω
Bear-false-witness, to, ψευδομαρτυρέω
ἥσω
Bear-in-mind, to, ἐπιμνάνομαι, ἥσομαι
Bear-myself, I, οἴχομαι, a. 2. φρό-
μην
Bear-the-palm, to, καλλιστευόμαι
Bear-to-see, to, ἀνέχομαι ὁρῶν
Bear-to-see-without-hinder-ing-it, to,
ἀνέχομαι
Bear-with, to, ἀνέχομαι, a. 2. ηνεί-
χόμεν
Bear-witness, to, μαρτυρέω, ἥσω
Bear'd, πάγων, ὄνος, ὁ ; γένειον
Beast, κτήνος, εὐς
Beast-of-burden, υποζύγιον
Beat, to, πλήσσω, ξω
Beat-out, to, ἀράσσω, ξω
Beat-upon, to, ἐπικόπτω, ψω
Beating, a, πίτυλος
Beautiful, καλός, ἡ, ὄν
Beautiful-haired, ηὔκομος, ὄν
Beauty, χάρις, ἰτος, ἡ
Because, ὅτι ; διότι
Because-they-now-ruled-the-sea, θα-
λασσοκρατούντων
Because-they-were, διὰ τὸ εἶναι
Become, to, γίνομαι, γίγνομαι, fut.
γενήσομαι, a. 2. ἐγενόμην, p. m.
γέγονα
Become-superior-to, to, περιγίνομαι,
a. 2. περιγενόμεν
Becomes, it, πρέπει
Becoming, most, εὐπρεπέστατος, ἡ,
ὄν
Becoming, to be, προσήκω, ξω
Bed, λέχος, εὐς ; εὐνή, ἡs
Bed-fellow, σύννευος
Bed-of-leaves, φυλλὰς, ἄδος, ἡ
Bedew, to, δέω, σω
Befitting, most, ἐπιτηδεύτατος, ἡ, ὄν
Before (prep.), πρὸ with genitive ;
πάρῳθε
Before (adv.), πρότερον ; πρὶν ; πρόσθε
Before-now, ἡδη
Before-that, πρὶν ἡ
Before-this, τοπρὶν
Beg, to, αἰτέω, ἥσω
Beg-of, to, ἱκνέομαι
Beget, to, τίκτω, a. 2. ἐτέκον
Beggard, πτωχός
Begin, to, ὑπάρχω, ξω ; ἀρχω
Begin-from, to, ἀπάρχομαι, ξομαι
Beginning, ἀρχή, ἡs
Begone-you-two, ἀπαλλάχθητον
Begrudge, to, μεγαίρω, ἀρῶ
Behest, ἐφετημή, ἡs
Behind, ὀπίσθε, ἐν ; μετόπισθε
Behold, ἰδὼν
Behold, to, εἶδω, a. 2. εἶδον, ἰδον ; pf.
mid. οἶδα
Beholder, ὁπτήρ, ἡρος
Behoves, it, χρῆ, impf. ἐχρῆν ; δεῖ
Behoving-him-as-it-does, χρεῶν μιν
Believe, to, πιστεύω, σω
Bellow, to, παραμυκάομαι
Bellows, φῦσαι, ὦν, αἱ
Belong, to, ἥκω, ξω
Below, κάτω
Bench, κλισμὸς
Bend, to, κάμπτω, μψω
Bend-to-the-ground, to, ημύω, σω
Beneath, ὑπένερθε
Benefactor, ευεργέτης, ὄν
Beneficent, χρηστὸς
Beneficent-conduct, αγαθοεργία, αs

Beneficial, *ωφέλιμος*, α, *ον*
 Benefit, *ευεργεσία*, *ας*
 Benefit, to, *ευεργετέω*, *ήσω*
 Bequeath, to, *καταλείπω*, α. 2. *κατέ-
 λιπον*
 Bereave, to, *νοσφίζω*, *σω*
 Bereavement, *χῆτος*, *εος*
 Bereft, *μόνος*, η, *ον*
 Bereft-of-her-mother, *αμήτωρ*, *ορος*
 Beseech, to, *λίσσομαι*
 Beside, *παρά*
 Besiege, to, *πολιορκέω*, *ήσω*
 Best, *άριστος*, η, *ον* ; *βέλτιστος*, η,
ον
 Bestow, to, *παραδίδωμι*, fut. *παραδώ-
 σω*, α. 1. *παρέδωκα*
 Betray, to, *προδίδωμι*, α. 2. *προέδωκον*
 Better, *αμείνων*, *ον* ; *βελτίων*, *ον*
 Better (adv.), *άμεινον*
 Bewail, to, *στένω*, *ενῶ*
 Bewail-thoroughly, to, *κατακλαίω*,
αύσω
 Bewailing, α, *όδυρμα*, *ατος*
 Beware, to, *φυλάσσομαι*, *ογ—ττομαι*,
fut. ξομαι
 Beware-of, to, *as the one before*
 Beyond, *πέρα*
 Bias, *βίαις*, *αυτος*, *ο*
 Bid, to, *λέγω*, *ξω*
 Big, *μέγας*, fem. *μεγάλη*, neut. *μέγα*
 Bigger, *μείζων*, *ον*
 Bind, to, *δέω*, *ήσω* ; pf. pass. *δέδεμαι*
 Bind-down, to, *καταδέω*, *ήσω*
 Bind-thoroughly, to, *εκδέω*
 Bind-with-clasps, to, *πορπάω*, *άσω*
 Bird, *όρνις*, *νίθος*, *ο*, *ή* ; *όρνεον*
 Birth, *γένος*, *εος*
 Biting, *δηκτήριος*, α, *ον*
 Bitter, *πικρός*, *α*, *ον*
 Black, *μέλας*, *αινα*, *αν*
 Black-eye-browed, *κυανόφρυς*, *υ*
 Blamable, *νεμεσητὸς*, *ή*, *ον*
 Blame, *αιτία*, *ας*
 Blame, to, *όνομαι*
 Blameless, *αμύμων*, *ον*
 Blasphemy, *βλασφημία*, *ας*
 Blast, *πνοή*, *ής*
 Blaze, to, *καίομαι*
 Blessed, *μάκαρ*, *αιρα*, *αρ*
 Blessed-by-the-Gods, *ευδαίμων*, *ον*
 Blind, *τυφλός*, *ή*, *ον*
 Block-up, to, *φράσσω*, *ξω*

Blockade, to, *εφορμέω*, *ήσω*
 Blood, *αῖμα*, *ατος*
 Blood-stained, *μιαίφονος*, *ον*
 Bloody, *δίαίμος*, *ον*
 Bloom, to, *ακμάζω*, *σω*
 Blow, *πληγή*, *ής*
 Blow-the-nose, to, *απομύττομαι*, *ξο-
 μαι*
 Blowing, α, *πνεῦμα*, *ατος*
 Blunt, *κωφός*, *ή*, *ον*
 Boar, *ὕς*, gen. *ὕδς* ; *σὺς*, gen. *συδς* ;
κάπρος
 Boast, *ευχολή*, *ής*
 Boasting, α, *εὐχος*, *εος*
 Boat, *σκάφη*, *ης*
 Body, *σῶμα*, *ατος*
 Body-guard, *φύλαξ τοῦ σώματος*
 Boeotia, *Βοιωτία*, *ας*
 Boeotians, *Βοιωτοί*
 Bold, *σχέτλιος*, α, *ον*
 Bolder, *κύντερος*
 Boldly-dare, to, *θαρσέω*, *ήσω*
 Boldness, *θράσος*, *εος* ; *θάρσος*, *εος*
 Bond, *δεσμός*
 Bondman, *δοῦλος*
 Bone, *οστέον*
 Book, *βιβλίον*
 Boots, it, (pays), *λύει*
 Booty, *λεία*, *ας* ; Ionic *λητή*, *ης*
 Border-on, to, *έχομαι*, fut. *έξομαι*
 Boreas, *Βορέας*, *ου*, *ο*
 Born, *γεγώς*
 Born, to be, *γίνομαι*, α. 2. *εγενόμην*
 Borysthenes, *Βορυσθένης*, *εος*, *ο*
 Bosphorus, *Βόσπορος*
 Both, *άμφω*, *οῖν* ; *αμφότερος*, α, *ον*
 Both . . . and, *καί . . . καί*. Also, *τε
 . . . τε*. Also, *τε . . . καί*
 Both-by-many-other-proofs-and-es-
 pecially, *τῇ τε άλλη πολλαχῇ καί
 δῇ καί*
 Both-his-eyes (acc.), *διπλᾶς όψεις*
 Both-whether, *είτε*
 Bough, *κλάδος*
 Bought, to be, *ωνητὸς*, *ή*, *ον*
 Bound, to, *σκιρτάω*, *ήσω*
 Bound-fast, *προσπορπάτὸς*, *ον*
 Bow, *τόξον* ; *βίς*
 Bow-shot, *τόξευμα*, *ατος*
 Bowels, *νηδὺς*, *ύος*, *ή*
 Bowl, *κρατήρ*, *ῆρος*, *ο*
 Box, to, *διαπυκτεύω*, *σω*

- Boy, παῖς, gen. παιδὸς
 Branch, πτόρθος
 Brand, στίγμα, ατος
 Brand, to, στίζω, ξω
 Brandish, to, πάλλω
 Brass, χαλκός
 Brat, παιδίον
 Brave, δραστής, εἶα, ὃ
 Brave-minded, κρατερόφρων, ον
 Brave-spirit, ευψυχία, ας
 Bravery, αλκή, ἥς
 Bravest, ἀριστος, η, νο
 Brazen, χάλκεος, α, ον ; χάλκειος
 Brazier, χαλκεύς, εὐς, Attic εὐς
 Breadth, πλάτος, εὐς
 Break, to, ἀγω, fut. ἀξω
 Breakfast, ἀριστον (α is long)
 Breaking-up, διάλυσις, εως, ἥ
 Breast, στῆθος, εὐς
 Breath, ψῦχῃ, ἥς
 Breathe, to, πνέω, εὐσω
 Breathing, πνοιῇ, ἥς
 Brethren, ἀδελφοί
 Bribe, δῶρον
 Bribe, to, παράγω, ξω
 Bride, μελλοννμφος, ον, ἡ
 Bridegroom, νυμφίος
 Bridge, γέφυρα, ας
 Brief, βραχύς, εἶα, ὃ
 Bright, λαμπρός, ὃ, ὃν
 Brightness, σέλας, ατος, τδ
 Brimstone, δέειον
 Bring, to, φέρω, fut. οἴσω, perf. ἤνεγχα, α. 2. ἤνεγκον, α. 1. ἤνεικα
 Bring-back, to, κατὰγω, ξω
 Bring-back-word, to, απαγγέλλω, ελῶ
 Bring-forth, to, τίκτω, fut. τέξω, α. 2. ἔτεκον
 Bring-forward, to, προφέρω
 Bring-help, to, βοηθέω, ἥσω
 Bring-in, to, εισφέρω, ἥσω
 Bring-into, to, εσάγω, ἀξω
 Bring-on, to, επιφέρω
 Bring-out, to, εκφέρω
 Bring-to, to, επαγινέω
 Bring-to-an-end, to, επιτελέω, ἔσω
 Bring-to-pass, to, ἐρδω ; ἔρδω
 Bring-under, to, δάμνημι
 Bring-up, to, προσάγω α. 2. προσήγον
 Britons, Βρεττανοί, ὦν
 Broad, ευρύς, εἶα, ὃ
 Broad-leaved, τανύφυλλος, ον
 Brood, τροφή, ἥς
 Brother, ἀδελφός ; κασίγνητος
 Brotherly, ἀδελφός, ἡ, ὃν
 Brotherly-love, φιλαδελφία, ας
 Brought-up-with, ὁμότροφος, ον
 Bruise, to, συντρίβω, ψω (i)
 Brushwood, ὕλη
 Bucephalus, Βουκέφαλος
 Bucolic, βοκολικὸς, ἡ, ὃν
 Build, to, οικοδομέω, ἥσω
 Build-beside, to, παρικοδομέω, ἥσω
 Build-ships, to, infin. Ion. ναυπηγέεσθαι νέας
 Build-the-wall, to, τειχίζω, σω
 Building, οικοδομία, ας
 Bull, ταῦρος
 Bulwark, πρόβλημα, ατος
 Burden, ἄχθος, εὐς
 Burdened, to be, γέμω
 Burn, to, δέρω
 Burn, to (i. e. to love), καίομαι
 Burn-completely, to, εκκαίω, αῦσω
 Burn-downright, to, καταφλέγω, ξω
 Burn-in, to, εμπρήθω, σω
 Burn-under, to, ὑποπρήθω, σω
 Burst, to, απορρήγνυμι, fut. απορρήξα
 Burst-together, to, συρρήγνυμι
 Bury, to, θάπτω, ψω ; α. 2. ἔταφον
 Business, ἔργον
 Busying-himself, ἐλίσσόμενος, η, ον
 But, ἀλλά. And δὲ which is placed after words, like Autem in Latin
 But-just-now, ἀρτίως
 But-see, καὶ μὴν
 Buy, to, αγοράζω, σω ; πρίαμαι
 By, ὑπὸ
 By-far, μακρῶ
 By-my-not-dying, τδ μὴ οὐ θανεῖν
 By-night, νυκτὸς
 By-no-means, μηδαμῶς
 By-reason-of, ὑπὲρ
 By-the-side-of, παρὰ
 By-turns, τδ μέρος
 By-which, ὑφ' ὅτου

- Cæcias, Καικίας, ου, ὁ
 Cæsar, Καῖσαρ, αρος, ὁ
 Calamitous, δυστυχῆς, ἐς; comparative
 -έστερος, α, ου
 Calamity, συμφορὰ, ᾧς; ξυμφορὰ, ᾧς
 Calculation, λογισμὸς
 Caldron, λέβης, ητος, ὁ
 Calends, Κάλανδαι, ὧν, αἱ
 Calf, μόσχος
 Call, to, καλέω, ἑσω; perf. κεκάληκα,
 κέκληκα. Poët. καλεέσκω
 Call-out, to, ανακαλέω
 Call-out-to, to, βοάω
 Call-to, to, κέκλωμαι
 Call-to-mind, to, μέμνομαι
 Callias, Καλλίας, ου, ὁ
 Callicrates, Καλλικράτης, εος, ους, ὁ
 Calumniate, to, διαβάλλω, fut. αλῶ
 Cambyses, Καμβύσης, ου; acc. εα,
 ην, ὁ
 Came, I, ἦλυθον, ἦλθον
 Camp, στρατὸς; στρατόπεδον
 Can, I, δύναμαι, ἴσομαι
 Can-bawl, γέγωνε βοήσας
 Can-not, I, οὐκ ἔχω
 Cana, Κανᾶ (undeclined), ἡ
 Candle, λύχνος
 Capable-of-being-taken, ἀλώσιμος,
 ον
 Capable-of-being-taught, διδακτὸς, ὄν.
 Capable-of-teaching, διδασκαλικὸς, ἡ,
 ὄν
 Capaneus, Καπανεύς, ἑως, ὁ
 Captain, λοχαγὸς
 Captive (fem.), αιχμαλωτὶς, ἰδος
 Capture, ἄλωσις, εως, ἡ
 Capture, to, αἰρέω, α. 2. εἶλον
 Car, ὄχος
 Card-wool, to, ξαίνω, ανῶ
 Care, μελέδημα, ατος
 Care, to, κήδομαι
 Care-about, to, μέδομαι
 Care-worn, μέλεος, α, ου
 Carefulness, επιμέλεια, ας
 Caria, Κάρια, ας
 Carian, Κάρικος, ἡ, ὄν
 Carians, Κάρες, ὧν, οἱ
 Carriage, δίφρος
 Carry, to, ἀγῶ, ξω; φέρω
 Carry-on, to, δρώω, ἄσω
 Cart-road, τρίδος ἀμαξήρης, ες
 Carthage, Καρχηδὼν, ὄνος, ἡ
 Case, δίκη, ης
 Cassandra, Κέσσανδρα, ας
 Cast, to, ἵημι, α. 1. ἤκα
 Cast-around, to, ἀμφιβάλλω, α. 2.
 ἀμφέβαλον
 Cast-at, to, προσβάλλω
 Cast-before, to, προβάλλω
 Cast-forth, to, προίημι
 Cast-off, to, αποτίθημι, α. 2. ἀπέθην
 Cast-out, to, εκβάλλω, fut. εκβλήσω
 Cast-round, to, περιβάλλω
 Cast-under, to, υποβάλλω, α. 2. ὑπέ-
 βαλον
 Castalia, Κασταλία, ας
 Catch, to, αἰρέω, εἶλον
 Catching, α, ἀγρα, ας
 Cattle, μῆλα, ὧν
 Caunians, Καύνιοι, ὧν
 Caunus, Καῦνος, ἡ
 Cause, δίκη, ης
 Cause, to, ποιέω, ἴσω
 Cause-the-death-of, to, ἀπόλλυμι, fut.
 απολέσω
 Cause-to-stand, to, ἰστάω
 Causing-many-tears, πολυδάκρυτος,
 ον
 Cautious, to be, ευλαβέομαι, ἴσομαι
 Cautiously, λελογισμένος
 Cavalry, ἵππεις, ἑων, οἱ
 Cave, ἀντρον
 Cavern, ἀντρον
 Cease, to, λήγω, ξω
 Cecrops, Κέκροψ, ὅπος, ὁ
 Celebrate, to, ἀγῶ, ξω
 Celebrated, κλεινός, ἡ, ὄν
 Celestial, ουράνιος, α, ου
 Censurable, μεμπτός, ἡ, ὄν
 Censure, to, μέμφομαι, ψομαι
 Centre, κέντρον
 Cephalus, Κέφαλος
 Ceres, Δημήτηρ, τερος, and τρος, ἡ
 Certain, α, τις, τι; gen. τινος
 Certainly, ἡ
 Certainly, most, ἡ μὴν
 Ceyx, Κήϋξ, ὄκος, ὁ
 Chagrined, to be, δάπτομαι κέαρ
 Chain, δεσμὸς
 Chain, to, καταδέω, ἴσω
 Chained, δεσμώτης, ου
 Chair, δίφρος; θρόνος
 Challenge, to, προκαλέομαι, ἴσομαι
 Chalybes, Χάλυβες, ὧν, οἱ

Chamber, θάλαμος
 Chance, τύχη, ης
 Chance, to, τυγχάνω, fut. τυχήσω,
 a. 2. ἔτυχον; κυρέω, ἦσω
 Change, μεταβολή, ης
 Change, to, ἀλλάσσω, ξω
 Change-one-after-the-other, to, μετ-
 ἀλλάσσω, ξω
 Changed-their-decision, μετέγνωσαν
 Chanting, α, μολή, ης
 Character, δόξα, ης
 Charge, αἰτία, ας
 Charge, to, επιτρέπω, ψω
 Charge-with-blame, to, αἰτιόμαι,
 άσομαι
 Chariot, ἄρμα, ατος
 Charming, ἡμερόεις, όεσσα, όεν
 Chastise, to, κολάζω, σ
 Cheat, to, ψεύδω, σω
 Cheek, παρῆς, ἴδος, ἥ; παρειά, ας
 Cherish, to, στέργω
 Chersonesus, Χερσονήσος, ἥ
 Chians, Χίοι, ων
 Chief, πρῶτος, η, ον
 Chief, α, αριστεὺς, έος
 Chiefly, έξοχα; έξόχως
 Child, παῖς, παιδός, ό, ἥ; τέκνον
 Childless, άπαις, αἰδός
 Chin, γένειον
 Chios, Χίος, ἥ
 Chiron, Χείρων, ωνος, ό
 Choice, αἵρεσις, έως, ἥ
 Choose, to, αἰρέω, ἦσω, a. 2. εἶλον
 Choose-out, to, εκλέγομαι
 Choose-to-remain-idle-in-the-battle,
 to, εθελοκακέω
 Chop, to, κόπτω, ψω
 Chorasmians, Χοράσμοι, ωι
 Chrysantas, Χρυσάντας, ου, ό
 Chrysis-being-priestess, επί Χρῦσίδος
 ἱερωμένης
 Church, εκκλησία, ας
 Cilicia, Κιλικία, ας
 Cinnamon, κιννάμωμον
 Circumstance, πρῶμα, ατος
 Circumstanced, to be, καθίσταμαι
 Circumstances, τίμηματα, ων, τὰ
 Citizen, πολίτης (ι), ου; αστὺς
 City, πόλις, Att. έως, Ion. ιος, ἥ
 Civic, πολιτικός, ἥ, όν
 Civil, επιδήμιος, ου
 Clamor, βοή, ης

Clamor, to, βοάω, ἦσω
 Clandestine, σκότιος, α, ον
 Class, to, διαιρέω, ἦσω
 Class-of-knights, ἱππὰς, άδος, ἥ
 Clean, καθαρός, ά, όν
 Clean, to, καθαίρω, αρῶ, a. 1. εκά-
 θηρα
 Cleander, Κλέανδρος
 Cleanse, to, καθαρίζω, σω
 Clear, δηλός, η, ον
 Clear, to, ελευθερώ, ώσω
 Clearchus, Κλέαρχος
 Clearly, τορῶς
 Cleave-steadfastly-to, to, ἐμμένω,
 ενῶ
 Cleon, Κλέων, ωνος, ό
 Clever, δεινός, ἥ, όν
 Clever, to be, φρονέω, ἦσω
 Cliff, σκόπελος
 Close-on, επί
 Close-upon, επί
 Close-with, μετά
 Clothe, to, αμφιέννυμι, fut. αμφιέσω
 Clothe-upon, to, επιέννυμι
 Clothes, εσθῆτες, ων, αἱ
 Cloud, νεφέλη, ης; νέφος, εος
 Cluster-of-hair, βόστρυχος
 Clytemnestra, Κλυταιμνήστρα, ας
 Clytomedes, Κλυτομήδης, ου, accus.
 εα, ην, ό
 Coast, γέα, γῆ, gen. έας, ης
 Cobbler, σκυτεὺς, έως
 Cognate, συγγενής, ές
 Coincide, to, ξυνάδω, άσω
 Cold, ψύχος, εος; ῥίγος, εος
 Collect, to, συλλέγω, ξω
 Collect-from, to, εκλέγω, ξω
 Collect-the-votes, to, επιψηφίζω, σω
 Collect-together, to, συλλέγω, ξω
 Collection, σύλλογος
 Colonist, άποικος
 Colonize, to, κτίζω, σω; οικίζω, σω
 Color, χροιά, ας
 Column, στήλη, ης
 Combat, to, διαγωνίζομαι, σομαι
 Come, to, ἔκω, ξω; ἴκω. I came,
 ἦλθοον, ἦλθον
 Come, to be, ἔκω, ξω; ἰκάνω, ανῶ
 Come-across, to, αντιάζω, σω
 Come-after, to, μετέρχομαι, a. 2.
 μετῆλθον
 Come-back, to, άπειμι, a. 2. άπιον

- Come-down, to, κατέρχομαι, α. 2.
κατήλυθον
- Come-from, to, αφικνέομαι, α. 2.
αφικόμεν; Ion. απικνέομαι
- Come-in, to, επιφοιτέω
- Come-into, to, εμβατεύομαι, σομαι
- Come-near, to, πελάζω, σω
- Come-on, άγε; εία
- Come-on, to, επέρχομαι, α. 2. επήλ-
θον
- Come-out, to, έξειμι, α. 2. έξιον
- Come-to, to, εισέρχομαι, α. 2. εισήλ-
θον
- Come-together, to, συνέρχομαι; ξυμ-
πίπτω, α. 2. ξυνέπεσον
- Come-too-late-for, to, ύστερέω, ήσω
- Come-under, to, υπέρχομαι, α. 2.
ύπήλυθον
- Come-up, to, παραγίνομαι, α. 2. παρ-
εγενόμην
- Come-upon, to, έπειμι
- Comeliness, ευμορφία, ας
- Coming, άφίξις, εως, ιος, ή
- Coming, to be, έρχομαι
- Command, εντολή, ής
- Command, to, στρατηγέω, ήσω
- Commander, στρατηγός
- Commandment, επίταξις, εως, ή
- Commemorate, to, απηγέομαι, ήσο-
μαι
- Commence, to, άρχομαι, ξομαι
- Commend, to, παραινέω, ήσω, έσω
- Commiserate, to, ελεέω, ήσω
- Commission, to, στέλλω, στελῶ,
έσταλκα
- Commit, to, εργάζομαι, σομαι
- Commit-adultery, to, μοιχεύω, σω
- Commit-injustice, to, αδικέω, ήσω,
pf. ηδίκηκα
- Commit-murder, to, φονεύω, σω
- Common, κοινός, ή, δν
- Common-wealth, the, τὸ κοινόν
- Communicate, to, ανακοινóομαι, ώσο-
μαι
- Communication, óμιλία, ας
- Communion, κοινανία, ας
- Compact, ξυνθήκη, ής
- Companion, έταίρος; έταρος
- Companionship, ξυνουσία, ας
- Company, όχλος
- Company, to, οπηδέω, ήσω
- Compare, to, εξετάζω, σω
- Compassion, θρήνοι, ων, οί
- Compel, to, αναγκάζω, σω
- Compensation, δίκη, ής
- Competent, ίκανός, ή, δν
- Complain, to, επιμέφομαι, ψομαι
- Complaint, έγκλημα, ατος
- Complete, τέλειος, α, ον
- Complete, to, τελέω, έσω
- Completely, παντελώς
- Completely-last, πανύστατος, η, ον
- Compose, to, ερέω, pf. είρηκα
- Comprehend, to, συνίημι, ξυνίημι
- Compulsory, βίαιος, α, ον; or βίαιος,
ον
- Conceal, to, κατακρύπτω, ψω
- Concede, to, υπέικομαι, ξομαι
- Conceit, δόξασμα, ατος
- Conceive, to, οίω
- Concern, ώρα, ας
- Concern-themselves-much, to, δια-
τρίβειν
- Concerning (prep.), περί
- Concerning-himself, καθ' αὐτόν
- Conciliate, to, καταλλάσσω, ξω
- Concourse, πλήθος, εος
- Condition, πότμος
- Conduct, to, ήγέομαι
- Confederate, ξύμμαχος
- Confess, to, όμολογέω, ήσω
- Confide, to, πιστεύω, σω
- Confident, πιστός, ή, δν
- Confident, to be, θαρρέω, ήσω
- Confound, to, εκπλήσσω, ξω, α. 2.
εξέπλαγον
- Confute, to, εξελέγχω, ξω
- Conjecture, to, συμβάλλομαι, α. 2.
συμβολόμην
- Conon, Κόνων, ωνος, ό
- Conquer, to, νικάω, ήσω
- Conscious, to be, συνίστημι
- Conscious-of, ξυνίσταρ, ορ
- Consent, to, επαινέω, έσω, ήσω
- Consequently, άρα
- Consequently-upon, ακολούθως
- Consider, to, προσβλέπω, ψω
- Consider-diligently, to, διασκοπέω
- Consider-of, to, φροντίζω, σω
- Considerable, λόγιμος, η, ον
- Considerate, to be, προσοράω, άσω
- Consideration, πρόνοια, ας
- Consonant, ξύμφωνος, ον
- Consort, συγκοίμημα, ατος

Conspicuous, ἀπόδλεπτος, ον
 Conspicuous, to be, διαπρεπω ; πρέπω
 Conspire, to, ξυνίστημι, pf. ξυνέ-
 στηκα

Constant, πολλὸς, ἡ, δν
 Constituted, to be, φύω, σω
 Constitution, πολιτεία, as
 Constrain, to, επαναγκάζω, σω
 Consult, to, βουλευόμαι, σομαι
 Consult-about, to, βουλεύω, σω
 Consultation, συμβουλία, as
 Consume, to, φθίνω, ἰνῶ : plur. pass.

3rd. pl. Ion. εφθιάτο

Consuming, δῆϊος, α, ον
 Contemn, to, ὑπεροράω
 Contemplate, to, σκοπέω
 Contempt, καταφρόνησις, εως, ἡ
 Contend, to, μάραναι
 Content, to be, αρκέω, έσω
 Content-myself, to, αγαπάω, ῶ, ήσω
 Contented, to be, αρκέομαι, έσομαι
 Contented-with, to be, αγαπάω, ήσω
 Contest, α, αγών, ὠνος, δ
 Contest, to, ερίζω, σω
 Contiguous-to, ὅμορος, ον
 Continent, ήπειρος, ἡ
 Continentals, ηπειρώται, ὠν, οί
 Continually, αεί, αιεί
 Continue, to, μένω, ενῶ
 Contradiction, αντιλογία, as
 Contrarily-to, παρὰ
 Contrary, εναντίος, α, ον
 Contrary-to, παρὰ
 Contrary-to-these-regulations, τὰ ε-
 ναντία τούτων

Contrast, to, συμβάλλω, αλῶ
 Contrive, to, μύθομαι, σομαι
 Contumely, επήρεια, as
 Convenient, ξύμφορος, ον
 Conversant, to be, δμιλέω, ήσω
 Conversant-with, τρίβων
 Converse, I shall, ερώ
 Convey, to, πέμπω, ψω
 Convict, to, αἰρέω, α. 2. εἶλον
 Conviction, γνώμη, ης
 Convince, to, ελέγχω, γξω
 Convoke, to, κηρύσσω, ξω
 Convulse, to, σαλεύω, σω
 Cook, οψοποιός
 Cooperate, to, συναγωνίζομαι, σομαι
 Cooperative, συνεργός
 Coreyreans, Κερκυραίοι, ων, οί

Cord, βρόχος
 Coressus, Κόρησος, ἡ
 Corinth, Κόρινθος, ἡ
 Corinthian, α, Κορίνθιος
 Corn, σῖτος
 Correct, ορθός, ἡ, δν
 Correspondent, ξυμφῶς, δν
 Corrupt, σαπρός, ἂ, δν
 Corrupt, to, φθείρω, φθερῶ ; δια-
 φθείρω
 Costliness, πολυτέλεια, as
 Cough, δέμνιον ; κλισμός
 Cough, βήξ, ηχός, ἡ
 Council, βουλή, ης
 Counsel, βουλή, ης
 Counsel, to, βουλευόμαι, εύσομαι
 Counsel-together, to, συμβουλεύω
 Count-upon, to, έλπομαι
 Countenance, πρόσωπον
 Country, α, γέα, γῆ, ἡ, gen. γέας,
 γῆς ; and γαῖα, as
 Country, one's, πατρίς, ἴδος, ἡ ;
 πάτρα, as
 Courage, μένος, εος
 Courageous, ἀλκιμος, ον
 Course, δρόμημα, ατος
 Court, αυλή, ης
 Court, to, δεραπεύω, σω
 Court-days, ἀγοραίαι
 Cover, to, στέγω, ξω
 Covered-on-every-side, αμφηρεφής, es
 Covering, καλύπτρα, as
 Covet, to, επιθυμέω, ήσω
 Covetous-of, κατάφορος πρὸς with acc.
 Covetousness, φιλαργυρία, as
 Cow, βοῦς, gen. βοός, ἡ
 Cowardice, δειλία, as
 Cowardly, κακός, ἡ, δν
 Craft, δόλος
 Crafty, δολερός, ἂ, δν
 Cram, to, κορέω, έσω
 Crammed, μεστός, ἡ, δν
 Creep, to, έρπύζω ; έρπω
 Creon, Κρέων, οντος, δ
 Crest, λόφος
 Cretan, Κρητικός, ἡ, δν
 Crete, Κρήτη, ης
 Crew, πλήρωμα, ατος
 Crime, αμπλάκημα, ατος
 Cringe-to, to, δάπτω, ψω
 Crocodile, κροκόδειλος
 Cocus-vested, κροκόπεπλος, ον

Cræsus, Κροῖσος
 Cross, το, περάω, ὥσω
 Crow, κορώνη, ης
 Crowd, πληθὺς, ὅς, ἡ
 Crown, πλόκος
 Crown, το, στεφανόω, ὥσω
 Crown-over, το, ἐπιστέφω, ψω
 Crown-thoroughly, το, ἐκστέφω, ψω,
 pf. ἐξέστεφα
 Crucify, το, σταυρόω, ὥσω
 Cruel, ὠμὸς, ἡ, ὃν
 Cry, το, κλαίω, αὐσω
 Cry-out, το, κράζω, ξω
 Crying, α, δάκρυμα, ατος
 Cub, σκύμνος
 Cultivate, το, ἀσκέω, ἥσω
 Cumbrousness, the, τὸ οχλῶδες
 Cup, ποτήριον; δέπας, ατος, τὸ
 Cupid, Ἔρως, ὤτος, ὁ
 Cure, το, ἀπαλλάσσω, ξω
 Curl, πλόκαμος
 Currier, σκυτοτόμος
 Curse, ἀρὰ, ὤς
 Curse, το, ἀράομαι, ἀσομαι
 Custom, ἔθος, εὖς
 Custom-of-life, ἐπιτήδευμα, ατος
 Customary, νόμιμος, η, ὃν
 Customary, it is, νομίζεται
 Cut, το, τέμνω, ἐμῶ, τέτμηκα, α. 2.
 ἔτεμον and ἔταμον
 Cut-away, το, ἀποτέμνω
 Cut-down, το, ἐκκόπτω, ψω
 Cut-in-two, το, κόπτω, ψω
 Cut-off, το, ἀποσχίζω, σω
 Cutting-off, α, ἀποτομή, ἡς
 Cyaxares, Κυαξάρης, εὖς, οὖς, ὁ
 Cyclops, Κύκλωψ, ὤπος, ὁ; pl. Κύ-
 κλωπες, ὤν
 Cymæans, Κύμαῖοι, ὤν, οἱ
 Cyprus, Κύπρος, ἡ
 Cyrus, Κύρος

D.

Daily, δσημέραι
 Damage, πῆμα, ατος
 Damsel, κόρη, ης
 Danaus, Δαναὸς
 Dance, χόρευμα, ατος; χορὸς
 Dance, το, χορεύω, σω
 Dancing (subst.), ὀρχηστὺς, ὅς, ἡ
 Danger, κίνδυνος

Dare, το, τολμᾶω, ἥσω
 Daring, α, τόλμα, ης
 Daring, more, θρασύτερος, α, ὃν
 Darius, Δαρεῖος
 Dark, δυοφερὸς, ἂ, ὃν
 Darken, το, σκοτίζω, ἴσω
 Darkness, σκότος, οὖ, and εὖς
 Dart, βέλος, εὖς
 Dart, το (i. e. spring), ἄσσω, ξω
 Daub, το, καταπλάσσομαι, σομαι
 Daughter, θυγάτηρ, τέρος, τρὸς; παῖς,
 παιδὸς, ἡ
 Day, ἡμέρᾱ, ας; ἡμαρ, ατος, τὸ
 Day (adj.), ἡμερινὸς, ἡ, ὃν
 Day-break, ὄρθρος
 Dead, νεκρὸς, ἂ, ὃν; θανὼν, οὔσα, ὃν.
 The dead, οἱ θανόντες
 Deadly, θανάσιμος, η, ὃν
 Dear, φίλος, η, ὃν; superl. φίλτατος,
 η, ὃν
 Death, θάνατος
 Debar, το, εἰργω, ξω
 Debate, το, διαλέγομαι
 Decease, μόρος
 Deceased, the, φθιτοὶ
 Deceitful, ἐπικλοπος, ὃν
 Deceive, το, ἀπατάω, ἥσω; εξαπατάω,
 ἥσω
 Decency, κόσμος
 Decide-against, το, καταγινώσκω, α.
 2. κατέγων
 Decision, κρίσις, εὖς, ἡ
 Declaim-rhapsodically, το, ἀπορρα-
 ψωδέω, ἥσω
 Declare, το, ἐξερέω
 Decline, το, ελασσόμαι, οὔμαι
 Decorous, most, κάλλιστος, η, ὃν
 Decorum, τὸ πρέπον
 Decree, δόγμα, ατος
 Decree, το, ψηφίζομαι, σομαι
 Decree-against, το, καταχειροτονέω
 Decreed, δεδογμένος, η, ὃν
 Dedicate, το, τίθημι, α. 1. ἔθηκα
 Deed, ἔργον
 Deep, βαθὺς, εἶα, ὃ
 Defeat, ἥττα, ης
 Defeat, το, ἡσσάω, ἥσω
 Defence, ἀπολογία, ας
 Defend, το, ἐπαρκέω, ἔσω
 Defendant, the, ὁ ἀπολογούμενος
 Deficient, to be, ἐπιδεύομαι
 Defile, το, παλάσσω, ξω

- Define, to, διορίζομαι, σομαι
 Defraud, to, αποστερέω, ήσω
 Degradation, ατίμία, ας
 Degrade, to, ατιμόω, ώσω
 Deign, to, αξιόω, ώσω
 Deioeces, Δηϊόκης, ου, ό
 Deity, δαίμων, ονος, ό ; Δείον, τδ
 Delay, μέλλησις, εως, ή
 Delay, to, βραδύνω, ύνω
 Delegate, απόστολος
 Delians, Δήλιοι
 Delicate, άπαλδς, ή, δν
 Delight, τέρψις, εως, ή
 Delight, to (act.), τέρω, ψω
 Delight, to (neut.), χαίρω
 Delightful, ήδύς, εϊα, ύ ; comparative, ήδιων, ον ; superlative, ήδιστος, η, ον
 Delium, Δήλιον
 Deliver, to, παραδίδωμι, α. 1. παρέδωκα
 Deliver (an oracle), to, χράω, ήσω
 Deliver-up, to, παραδίδωμι, α. 2. παρέδωκον
 Delivered-by-the-oracle, χρησθεϊς
 Delphi, Δελφοί, ών, οί
 Demand, to, αιτέω, ήσω
 Demand-back, to, απαιτέω, ήσω
 Demigod, ήμίθεος
 Demolish, to, διαιρέω, α. 2. διεΐλον
 Demonstrate, to, επιδείκνυμι, είξω
 Demosthenes, Δημοσθένης, ό, εος, ους, acc. εα and ην
 Denarius, δηνάριον
 Denial, άρνησις, εως, ή
 Denier, έξαρνος
 Denounce, to, αποκαλέω, έσω
 Deny, to, αρνέομαι, ήσομαι
 Deny-downright, to, καταρνέομαι, ήσομαι
 Depart, to, εξέρχομαι, α. 2. εξήλθον
 Departure, έξοδος, ή
 Deplore, to, οδύρομαι
 Depraved, πονηρός, ά, δν
 Depravity, κακία, ας
 Deprive, to, αποστερέω, ήσω
 Deprived-of, to be, ύστερέομαι, ήσομαι
 Depth, βάθος, εος
 Derive, to, απολαύω, σω
 Descend, to, καταβαίνω
 Descent, κατάβασις, εως, ή
 Desert, α, ερημία, ας
 Desert, to, ερημόω, ώσω
 Desert, to (i.e. to run away), αυτομολέω, ήσω
 Deserted, έρημος, ον
 Deserter, αυτόμολος
 Deserved, αξίος, α, ον
 Deservedly, αϊκίως
 Desirable, αϊρετός, ή, δν
 Desire, έρος
 Desire, to, προθυμέομαι, ήσομαι
 Desire-earnestly, to, γλίχομαι
 Desire-of-power, πλεονεξία, ας
 Desire-with, to, μεταίτέω
 Desirous, χατίζων
 Desirous, to be, χρήζω
 Desist, to, αποπαύομαι, σομαι ; παύομαι, σομαι
 Desolate, to, ερημόω, ώσω
 Despicable, φαύλος, η, ον
 Despise, to, καταφρονέω, ήσω
 Despoil, to, σϋλάω, ήσω
 Despond, to, αθυμέω, ήσω
 Despotism, τυραννίς, ίδος, ή
 Destined, πεπρωμένος, η, ον
 Destined, to be, μέλλω
 Destiny, αΐσα, ης
 Destitute, έρημος, ον
 Destroy, to, διαφθείρω, ερώ
 Destroy-utterly, to, απόλλυμι, fut. απολέσω
 Destroy-wholly, to, διαπορθέω, ήσω
 Destruction, όλεθρος
 Destructive, ολέθριος, α, ον
 Detect, to, ανευρίσκω, α. 2. ανεύρον
 Determination, βούλευμα, ατος
 Determine, to, γινώσκω, fut. γνώτω, α. 2. έγνων
 Determined-on, δόξας, άσα, αν
 Detest, to, στυγέω, ήσω
 Detested, επάρατος, ον
 Detriment, άτη (ά), ης
 Devastating, δήϊος, α, ον
 Device, μήτις, ιος, ή
 Devious, πολύπλαγκτος, ον
 Devise, to, μητιάω
 Devour, to, δάπτω, άψω
 Dexterity, δεξιότης, ητος, ή
 Dialectician, διαλεκτικός
 Did-not-think-of, ουκ έφθησαν πυθόμενοι
 Die, to, θνήσκω, fut. θνήξομαι, pf. τέθηκα, α. 2. έθανον

- Die-off, to, αποθνήσκω, α. 2. απέθανον
 Diet, διαίτα, ης
 Differ, to, διαφέρομαι
 Different, διάφορος, ον
 Differently, τὰ ἐναντία
 Difficult, χαλεπός, ἡ, ὄν
 Diffidence, αἰδώς, ὅς, οὗς, ἡ
 Diffuse, to, κλιδνῃμι
 Dig, to, ορύσσω, ξω
 Dig-up, to, κατασκάπτω, ψω
 Dignity, αξία, ας
 Din, κλόνος
 Dindymene, Δινδυμήνη, ης
 Dinner, δείπνον
 Diomede, Διομήδης, εὖς, ὁ
 Dion, Δίων, ὢνος, ὁ
 Dionysius, Διονύσιος
 Diophon, Διοφῶν, ὢντος, ὁ
 Direct, ἰθὺς, εἴα, ὃ
 Direct, to, διοικέω, ἦσω
 Direction, διδασκαλία, ας
 Directly, ἰθὺς
 Disagreement, διάστασις, εὖς, ἡ
 Disallow, to, απαυδάω
 Disallowed, ἀπόρρητος, ον
 Disappoint, to, σφάλλω, αλῶ
 Disarrange, to, διασπάω, ὄσω
 Disasters, δεινὰ, ὢν, τὰ
 Disbelieve, to, ἀπιστέω, ἦσω
 Discern, to, γιγνώσκω
 Discipline, μελέτη, ης
 Discipline-oneself, to, παρασκευάζομαι, σομαι
 Disciplined, γεγυμνασμένος
 Disclose, to, φαίνω, ἄνῶ
 Discourse, μῦθος
 Discourse, to, αγορεύω, σω
 Discover, to, ὀπτομαι, ψομαι
 Discretion, φραδῆ, ἡς
 Disease, ἀσθένεια, ας
 Disease-of-the-eyes, οφθαλμία, ας
 Diseased, νοσῶδης, ες
 Disembogue, to, εκδιδῶ, ὄσω
 Disengage, to, παραλύω, σω
 Disfigure, to, κνύζω, ὄσω
 Disgrace, κατήφεια, ας
 Disgraceful, αἰσχρὸς, ἂ, ὄν; superl. αἰσχιστος, η, ον
 Dishonor, αἰσχύνῃ (ῡ)
 Dishonor, to, ατιμάζω, σω
 Dishonored, ἀτίμος, ον
 Dislike, ἐχθὸς, εὖς
 Dislike, to, ἀσχαλάω; ἐχθαίρω
 Dismay, to, πλῆσσω, ξω
 Dismiss, to, ἐξίημι
 Disobedience, παρακοή, ἡς
 Disobey, to, ἀνηκουστέω, ἦσω
 Dispatch, to, ἀποστέλλω, ελῶ
 Display, to, ἀποφαίνομαι, ἀνοῦμαι
 Displease, to, ἀπαρέσκω
 Disposed, πεφύκως, υἷα, ὄς
 Disposed-to-refuse, ἐξαρνητικὸς, ἡ, ὄν
 Disposition, φρῆν, ἐνδς, ἡ
 Dispossess, to, ἀμέρδω, σω
 Disputation, λόγος
 Dispute, to, ἀμφισβητέω, ἦσω
 Disregard, to, ἀνίημι
 Dissipate, to, διασκίδνῃμι
 Dissuade, to, ἀποτρέπω, ψω
 Distaff, ἡλακάτη, ης
 Distant, τηλουργός, ὄν
 Distant, to be, ἀπέχω, fut. ἀφέξω
 Distinct, ἀλλοῖος, α, ον
 Distinction, χαρακτήρ, ἦρος, ὁ
 Distinguish, to, διαγιγνώσκω
 Distinguished, διαπρεπής, ἐς
 Distress, πόνος
 Distress, to, κακῶ, ὄσω
 Distress-of-mind, πένθος, εὖς
 Distressed, πολύπονος, ον
 Distribute, to, διανέμω, ἐμῶ; νεμω, α. 1. ἐνεῖμα
 District, χώρα, ας
 Distrust, to, ἀπιστέω, ἦσω
 Disturb, to, θράσσω, ξω
 Ditch, τάφος, ἡ
 Dithyrambic-poetry, διθύραμβος
 Ditty, γῶς
 Diver, κολυμβητής, οὗ, ὁ
 Divert, to, ἀποστρέφω, ψω
 Divide, to, δάζομαι, σομαι
 Divide-into-parties, to, στασιάζω, σα
 Divine, δῖος, α, ον
 Divinely-spoken, θεσπέσιος, α, ον
 Division, μοῖρα, ας
 Do, to, πράσσω, ξω; πράττω; ποιέω, ἦσω; δρῶ, ὄσω
 Do-entirely, to, καταπράσσω, ξω
 Do-harm-to, to, ἵπτω, ψω
 Do-hurt-to, to, λυμáινομαι
 Do-ill, to, κακοποιέω, ἦσω
 Do-ill-to, to, εργάζομαι κακὰ
 Do-not-betray, μὴ προδοὺς γένῃ

Do-thoroughly, to, *απεργάζομαι, άσο-
μαι*

Do-well, to, *ευεργετέω, ήσω*

Do-well-to, to, *ευεργετέω*

Do-with, to, *χράομαι, ήσομαι*

Do-wrong, to, *αδικέω, ήσω*

Dock, *νεώσοικος*

Doe, *έλαφος, ή*

Dog, *κυών, gen. κυόνος, κυνός*

Doing, a, *έργμα, ατος*

Doleful, *λυγρός, ά, δν*

Domestic, *οικείος, α, ον*

Domestics, *οικείοι; οικέται, ών*

Dominion, *κράτος, εος*

Donation, *δόςις, εως, ή*

Doom, *μόρος*

Door, *θύρα, ας*

Door-frame, *θύρετρον*

Dorian, a, *Δωριεύς, εος*

Doric, *Δωρικός, ή, δν*

Double, *διπλάσιος, α, ον*

Double (in speech), *διχόμυθος, ον*

Double-edged, *αμφήκης, ες*

Double-folded, *δίπτυχος, ον*

Doubly-edged, *αμφήκης, ες*

Doubt, to, *αμφισβητέω, ήσω*

Dove, *περιστέρα, άς; πέλεια,*

Down (prep.), *κατά*

Down, *λάχνη, ης*

Down-in, *κατά*

Down-on, *κατά*

Down-to, *ες; εις*

Downcast, to be, *κατηφέω*

Downwards, *κάτω*

Dowry, *φέρνη, ης*

Drachma, *δραχμή, ης*

Drag, to, *σπάω, σω*

Dragon, *δράκων, οντος, ό*

Drama, *δράμα, ατος*

Draught, *ποτόν, ού*

Draw, to, *έλκω, ξω*

Draw-aside, to, *παροίγω, ξω*

Draw-from, to, *απαυράω*

Draw-out, to, *ερύω, σω*

Draw-up, to, *τάσσω, ξω; τάττω*

Dread, *τάρβος, εος*

Dread, to, *δειμαίνω*

Dreadful, *δεινός, ή, δν*

Dream, *όνειρα, ατος, τό*

Dregs, *τρύξ, υγός, ή*

Dress, *κόσμος*

Drink, *πόσις, εως, ή*

Drink, to, *πίνω, fut. πώσω, α. 2. έπων*

Drinkables, *ποτά, ών, τά*

Drinking, a, *πόμα, τος; πόσις, εως, ή*

Drinking-bout, *συμπόσιον*

Drinking-cup, *κύλιξ, ικος, ή*

Drive, to, *ελαύνω, fut. ελάσω, perf.*

ήλακα, Att. ελήλακα

Drive-away, to, *αμύνω, ύνω*

Drive-off, to, *αλέξω; απαλέξω*

Drive-out, to, *απελαύνω, fut. απε-
λάσω*

Drive-towards, to, *παρακελεύομαι*

Driving-of-an-army, *στρατηλασία, ας*

Drunk, to be, *μεθύω, ύσω*

Drunkenness, *μέθη, ης*

Dry-up, to, *κάρφω, ψω*

Dryness, *ξηρότης, ητος, ή*

Due, *εναίσιμος, ον*

Dumb, *ακράγης, ές*

Duration, *αίων, ώνος, ό*

During, *επί*

Dusk, *δείλη, ης*

Duskiness, *όρφνη, ης*

Dust, *κόνις, εως, ή*

Dwell, to, *οικέω, ήσω*

Dwell-in, to, *ναίω*

Dwell-within, to, *ενιαύω, σω*

Dwelling, *οίκημα, ατος*

Dwelling-place, *οίκησις, εως, ή*

Dwelling-together, a, *ξυνοικία, ας*

E.

Each, *έκαστος, η, ον*

Each-man, *τις*

Each-other, *άλληλοι, αι, α*

Eager, *πρόθυμος, ον*

Eager, having been (pl.), *μεμαώτες,
ων*

Eagle, *αετός*

Ear, *ούας, τό; gen. ούατος, ωτός*

Earnestly-attentive-to, to be, *έχομαι*

Earnestly-engaged, *σπεύδων, ουσα,
ον*

Earnestly-wait, to, *διάγω λιπαρέων*

Earth, *γέα, γή, gen. γέας, γής; γαίω*

Earthen, *κεραμεικός, ή, δν*

Easier, *ήρων, ον*

Easily, *ρίμφα*

East, *ηώς, όος, ούς, ή*

Easy, *ήάδιος, α, ον*

- Eat, to, *έδω* ; fut. *έδομαι*
 Eat-down, to, *κατεσθίω*
 Eatables, *έδσμα, ατος*
 Eating (subst.), *βρώσις, εως, ιος, ή*
 Echo, *ηχώ, όος, ούς, ή*
 Eclipse, *έκλειψις, εως, ή*
 Edict, *ψήφισμα, ατος*
 Educate, to, *τρέφω, fut. θρέψω*
 Eetion, *Ηετίων, ωνος, ό*
 Effect, *δύναμις, εως, ή*
 Effect, to, *κραίνω, άνω*
 Effect-thoroughly, to, *διαπράσσω, ξω*
 Egestæans, *Εγεσταίοι*
 Egypt, *Αίγυπτος, ή*
 Egyptians, *Αιγύπτιοι*
 Eight, *οκτώ*
 Eight-times-as-much-as, *οκταπλάσι-
ος, α, ον*
 Eightieth, *ογδοηκοστός, ή, όν*
 Either, *ή*
 Eject, to, *εκβάλλω, αλώ*
 Elated, *επαιρόμενος, η, ον* ; *pf. επηρ-
μένος*
 Elder, an, *πρεσβύτερος*
 Eldest, *πρέσβιστος, η, ον*
 Elect, to, *αποδέκω, ξω*
 Elect-to, to, *χειροτονέω*
 Elegant, *χαρίεις, εσσα, εν* ; *superl.
έστατος, η, ον*
 Eleusis, *Έλευσις, ίνος, ή*
 Elevate, to, *αίρω, fut. άρῶ*
 Eleventh, *ένδέκατος, η, ον*
 Elm, *πελέα, ας*
 Eloquence, *οί λόγοι, τών λόγων*
 Else, *άλλος, η, ο*
 Embassy, *πρεσβεία, ας*
 Embellishment, *κόσμος*
 Embrace, to, *αμπίσχω*
 Eminence, *όχθη, ης*
 Eminent, *έξοχος, ον*
 Eminently, *έξοχα*
 Emolument, *ωφέλεια, ας*
 Empire, *αρχή, ης*
 Employed-in, to be, *ενασχολέομαι*
 Empty, *κενός, ή, όν*
 Emulously-desirous, *φιλόνηικος, ον*
 Enchant, to, *κηλέω, ήσω*
 Enclose, to, *καλύπτω, ψω*
 Enclosed-with-a-hundred-gates, *έκα-
τόμυλος, ον*
 Encomium, *εγκώμιον*
 Encounter, to, *κύρω, κύρσω*
 End, *τέλος, εος*
 End, to, *τελευτάω, ήσω*
 End-life, to, *τελευτάω, ήσω*
 End-of-the-funeral-pile, *εσχάτη τυ-
ρά*
 Endanger-ourselves, to, *προκινδυνεύω,
σω*
 Endearment, *χάρις, ιτος, ή*
 Endeavor, an, *επιχείρημα, ατος*
 Endeavor, to, *πειράομαι, άσομαι,
Ιον. ήσομαι*
 Endure, to, *υπομένω, ενῶ*
 Enemies, *πολέμιοι, ων*
 Enemy, *εχθρός* ; *fem. εχθρά*
 Engage, to, *υπισχνέομαι*
 Engage-in, to, *επιχειρέω, ήσω*
 Engage-with (any one in battle), to, *προσμίγνυμι, fut. προσμίξω*
 Engaged, to be, *ειμι*
 Engaged-in-a-war, to be, *πολεμέομαι*
 Engaging, *επαφρόδιτος, ον*
 Engine, *μηχανή, ης*
 Enjoin, to, *επιβαύσσω, ξω*
 Enjoin-upon, to, *προστάσσω, ξω*
 Enjoy, to, *πάομαι, σομαι*
 Enmity, *έχθος, εος*
 Enormous, *υπερμεγέθης, ες*
 Enormous-quantity, *πολύ χρέμα*
 Enormous-reptiles, *χρήμα τι έρπετών
υπερφυές*
 Enough, *άλλις*
 Enquire, to, *πυνθάνομαι, fut. πεύσο-
μαι, α. 2. ευπυθῶμαι*
 Enquire-into, to, *πεύθομαι*
 Enraged, to be, *χολδόμαι, ώσομαι*
 Enslave, to, *δουλόομαι, ώσομαι*
 Enter, to, *εισέρχομαι, α. 2. εισήλθον*
 Enter-in, to, *ένδυμι, α. 2. ενέδυν*
 Enter-into, to, *εισοιχνέω*
 Enterprise, *πειρα, ας*
 Enthral, to, *καταδουλόω, ώσω*
 Entire, *όλος, η, ον*
 Entirely, *πάμπαν*
 Entrails, *τόμια, ων, τὰ*
 Entrance, *είσοδος, ή*
 Entrance-to-the-harbour, *έσκαλους,
οὔ, ό*
 Entreat, to, *ίκετεῖω, σω*
 Enumerate, to, *αριθμέω, ήσω*
 Envious, *βάσκανος, ον*
 Enviously-begrudge, to, *φθονέω, ήσω*
 Envy, *φθόνος*

- Envy, to, ζηλώω, ὥσω
 Ephesian, Εφεσίος, α, ον
 Ephesus, Έφεσος, ή
 Ephor, έφορος
 Epic-poetry, επών ποιήσις, εως, ή
 Epidamnus, Επίδαμνος, ή
 Equal, ὅμοιος, α, ον; ὁμοῖος
 Equal-in-age, αν, ήλικιώτης, ου, ό
 Equality, ισότης, ητος, ή
 Equally, ὁμοίως
 Equestrian, ίππικὸς, ή, δν
 Equipment, παρασκευή, ης
 Erebus, Έρεβος, εος
 Erect, to, ἱστημι, fut. στήσω
 Erect-a-wall, to, τειχίζω, σω
 Eresus, Έρεσος, ή
 Eretria, Ερέτρια, ας
 Err, to, ἀμαρτάνω, α. 2. ἥμαρτον
 Err-entirely, to, εξαμαρτάνω
 Error, ἀμάρτημα, ατος
 Erudition, παιδεία, ας
 Escape, to, φεύγω, ξω; ὑπεκφεύγω;
 προφεύγω
 Escape-from, to, αποδιδράσκω
 Escape-notice, to, λανθάνω, έλαθον,
 pf. mid. λέληθα
 Escape-the-observation-of, to, λαν-
 θάνω, fut. λήσω, α. 2. έλαθον, pf.
 m. λέληθα: with accusative
 Escape-unpunished, they shall, κα-
 ταπρόζονται
 Escaped-my-observation, has, ελε-
 λήθη με
 Establish, to, κατοικίζω, σω
 Established-laws, καθεστῶτες νόμοι
 Esteem, δόξα, ας
 Esteem, to, τιμάω, ήσω
 Estimate, to, τιμάω
 Estrange, to, απαλλάσσω, ξω
 Eternal, αἰώνιος, α, ον.
 Etesian-winds, Ετησίαι άνεμοι
 Etesilaus, Ετησίλαος, Attic -λεως
 Eubœa, Εύβοια, ας
 Eulogize, to, εγκωμιάζω, σω
 Eumelus, Εύμηλος
 Europe, Ευρώπη, ης
 Eurybiades, Ευρυβιάδης, ου, Ionic
 εω, ό
 Eurymedon, Ευρυμέδων, οντος, ό
 Eurytean, Ευρύτειος, α, ον
 Euxine, Εύξεινος, ον
 Euxine-sea, Πόντος
 Even, καί
 Even-at-this-time, έτι καί νῦν
 Even-if, κἔν
 Even-till-now, έτι καί νῦν
 Evening, έσπέρα, ας
 Evening (adj.), ἑσπερος, α, ον
 Ever, αεί
 Ever-to-be-remembered, αείμνηστος,
 ον
 Every, πᾶς, πᾶσα, πᾶν; gen. παντός,
 πάσης, παντός; ἅπας, ἅσα, αν
 Every-one, πᾶς τις
 Evidence, to, διασαφέω, ήσω
 Evident, περιφανής, ές
 Evil, κακός, ή, δν
 Evil, αν, κακόν, ου
 Evilly, πονηρῶς
 Exact, to, πράσσομαι, ξομαι
 Exaggerate, to, πυργόω, ὥσω
 Examine, to, εξετάζω, σω
 Exasperated, to be, δῦμόομαι, ὥσομαι
 Exceed, to, διαπρέπω; ὑπερβάλλω
 Exceedingly, πᾶν σφόδρα
 Excel, to, ὑπερβάλλω, αλῶ; ὑπερ-
 φέρω
 Excel-in-bravery, to, αριστευέσκω
 Except, πλὴν
 Exchange, to, ἀλλάσσω, ξω; αμείβω,
 ψω
 Excite, to, οροθύνω, ὕνῳ
 Exclaim, to, αὔω, σω
 Exclude, to, απείργω, ξω; κατείργω;
 είργω
 Excogitate, to, επινοέω, ήσω
 Execute, to, αποτελέω, έσω
 Execution, θάνατος
 Exercise, γυμνάσιον
 Exercise, to, γυμνάζω, σω
 Exhibit, to, επιδείκνυμι, fut. επιδείξω
 Exhort, to, παρακαλέω, έσω
 Exile, φυγάς, άδος
 Exist, to, ὑπάρχω, ξω
 Expect, to, προσδοκέω, ήσω
 Expectation, ελπίς, ίδος, ή
 Expedition, στρατιά, ἄς; στρατεία
 Expense, δαπάνη, ης
 Experienced, έμπειρος, ον
 Expert, δαίμων, ον
 Expert-in-preparation, παρασκευαστι-
 κός, ή, δν
 Expert-in-providing, ποριστικός, ή,
 δν

Expire, to, τέθνημι
 Explain, to, σαφηνίζω, ἴσω, Attic ἰῶ
 Expose, to, ἐκτίθηναι, fut. ἐκθήσω
 Exposition, ἐπίδειξις, εως, ἡ
 Expressly, σαφῶς
 Extend, to, τανύω, σω
 Extensive, ευρύς, εἶα, ὃ
 Extol, to, αἰνέω, ἔσω
 Extort, to, εἰσπράσσω, ξω
 Extremely, αὐτῶς
 Extremely-grieved, ὑπεραχθεσθεις, εἶσα, ἐν
 Extremity-of-evils, κακῶν τρικυμία, as
 Extricate, to, ῥύομαι, σομαι
 Exult, to, ἀγαλλιάομαι, ἀσομαι
 Eye, ὀφθαλμός ; ὄμμα, ατος

F

Fabius, Φάβιος
 Fable, μῦθος
 Fable, to, μυθεόμαι, ἡσομαι
 Fabricate, to, τεύχω, ξω
 Face, ὤψ, ὠπός, ἡ
 Fail, to, ἐκλείπω, ψω ; ἀπολείπω
 Fail-of, to, ἀποδέω
 Fail-to-use, to, ἀπολείπομαι
 Failing, a, ἀμάρτημα, ατος
 Fair, καλός, ἡ, ὃν
 Fair-cheeked, καλλιπάρης, ον
 Fair-fruit-yielding, καλλίκαρπος, ον
 Fairest, κάλλιστος, η, ον
 Faithful-in-your-oath, εὖορκος, ον
 Fall, πτώμα, ατος
 Fall, to, πίπτω, fut. πτώσω, pf. πέπτωκα, a. 2. ἐπεσον ; πιτνέω
 Fall-about, to, περιπίπτω, a. 2. περιέπεσον
 Fall-against, to, προσπίπτω
 Fall-down-before, to, προκυλινδέομαι, ἡσομαι
 Fall-down-to, to, προσπιτνέω
 Fall-in, to, ἐμπίπτω, a. 2. ἐνέπεσον
 Fall-into, to, εἰσπίπτω, a. 2. εἰσέπεσον
 Fall-on, to, ἀναπίπτω, a. 2. ἀνέπεσον.
 Fall-out, to, ἐκγίνομαι, a. 2. ἐξεγενόμην
 Fall-out-together, to, συμπίπτω, a. 2. συνέπεσον

False, ψευδής, ἐς
 Falsely, ψευδῶς
 Fame, κλέος, ἔεος, έους, τὸ
 Familiar-with, to be, ἐπίσταμαι
 Family, γένος, εος
 Fancy, δῦμδς
 Fane, ἱερὸν, ἱρὸν
 Far, πρόσω ; πόρρω
 Far-beyond, πόρρω
 Far-off, τηλοῦ
 Fare, δίαίτα, ης
 Farewell, χαῖρε, ἔτω ; inf. χαίρειν
 Fare-well, to, ευδαιμονέω, ἡσω
 Farm, χωρίον
 Fast, δοῦρις, ιδος
 Fasten, to, ἐπιδέομαι
 Fasting, ἀσῖτος, ον
 Fat, πίμελη, ἡς
 Fatality, ἡ πεπρωμένη (i. e. μοῖρα)
 Fate, κῆρ, ρος, ἡ
 Fated, μόρσιμος, η, ον
 Father, πατήρ, τέρος, τρὸς
 Fatherly, πατρῶς, α, ον
 Fatigue, κάματος
 Fatted, σίτευτός, ἡ, ὃν
 Fault, αἰτία, as
 Favor, χάρις, ιτος, ἡ
 Favorable, more, κρείσσων, ον
 Favorably, καλῶς
 Fear, φόβος
 Fear, to, φοβέομαι, ἡσομαι ; δῖω, pf. mid. δέδια, δεΐδια ; δεῖδω, pf. mid. δέδοικα
 Fear-greatly, to, οβρώδέω
 Fearlessly, ἀδεῶς
 Fearlessness, ευτολμία, as
 Feast-on, to, δαίνυμαι
 Feed, to, ποιμαίνεσκα
 Feed-on, to, σιτέομαι, ἡσομαι
 Feel, to, θιγγάνω
 Fellow-born, σύγγονος
 Fellow-worker, ξύνεργος, δ, ἡ
 Female, θῆλυς, εια, υ
 Fence, ἔρκος, εος
 Fertile-soil, γουνός
 Festival, ἑορτή, ἡς
 Fever, πυρετός
 Few, ολίγοι, αι, α
 Fidelity, πιστότης, ητος, ἡ
 Field, γῆ, ης. The fields, οἱ ἀγροί
 Fifth, πέμπτος, η, ον
 Fifty, πεντήκοντα

- Fig. *σῦκον*
 Fight, *μάχη, ης*
 Fight, to, *μάχομαι, ἥσομαι*; Ion. *μαχέομαι*
 Fight-a-naval-battle, to, *ναυμαχέω, ἥσω*
 Fight-in, to, *εἰμαχόμαι, fut. εἰμαχέσομαι*
 Fight-off, to, *ἀπομάχομαι, ἔσομαι*
 Fight-on-foot, to, *πεζομαχέω, ἥσω*
 Fight-perseveringly, to, *διαμάχομαι*
 Fighting-well, *τὸ καλῶς πολεμεῖν*
 Figure, to, *ἀναπλάττω*
 Fill, to (neut.), *πλήθω, σω*
 Fill-full, to, *εμπλήθω, σω*
 Fill-up-to-the-brim, to, *ἀναπλήρωμι*
 Find, to, *εὑρίσκω, ῥήσω, a. 2. εὑρον*
 Find-comfort-from, to, *ὄναιμι*
 Find-fault-with, to, *ψέγω, ξω*
 Find-out, to, *εὑρίσκω, fut. εὑρήσω*
 Fine, *καλὸς, ἡ, ὄν*; compar. *καλλίων, ον*
 Fine, a, *καταδίκη, ης*
 Fine, to, *ζημιῶ, ὥσω*
 Finger, *δάκτυλος*
 Finish, to, *επιτελέω, ἔσω*
 Finish-through, to, *διατελέω, ἔσω*
 Fir, *ελάτη, ης*
 Fire, *πῦρ, ὑρὸς, τὸ*
 Fire-place, *εσχάρα, ας*
 Firm, *ἔμπεδος, ον*
 Firm, to be, *κραταίόμαι, ὥσομαι*
 First, *πρῶτος, η, ον*
 First (adv.), *πρῶτον*
 First-comer, the, *ὁ ἐπιὼν ἀνὴρ*
 Fish, *ἰχθὺς, ὅς, ὁ*
 Fishy, *ἰχθυεῖς, εσσα, εν*
 Fit, *ἱκανὸς, ἡ, ὄν*
 Fit, to, *ἄρω, pf. m. ἤραρα*
 Fit-out, to, *στέλλω, ελῶ*
 Fitting, *οικῶς, νῆα, ὃς*
 Five, *πέντε*
 Five-hundred, *πεντακόσιοι, αι, α*
 Fix, to, *ιδρύω, ὥσω*
 Flame, *φλῆξ, ογδὸς, ἡ*
 Flatter, to, *κολακεύω, εὔσω*
 Flatterer, *κόλαξ, ακος, ὁ*
 Flattery, *θωπεία, ας*
 Flee, to, *φεύγω, ξω*
 Fleet, *αἰόλος, η, ον*
 Fleet, a, *στόλος*
 Flesh, *σὰρξ, gen. σαρκὸς, ἡ*
- Flight, *φύξις, εως, ιος, ἡ*
 Fling, to, *βάλλω, a. 2. ἐβαλον*
 Flock, *ποίμνη, ης*
 Flourish, to, *θάλλω, fut. θαλῶ*
 Flow, to, *ῥέω*
 Flower, *ἄνθος, εος*
 Flute, *αὐλὸς*
 Fly, to, *φεύγω, ξω*; fut. mid. Attic, *φενξοῦμαι*
 Fly, to (as a bird), *πέτομαι*
 Fly-away, to, *ἀφίπταμαι, a. 2. ἀπεπτάμην*
 Fly-away-from, to, *ἀποδράω, ἄσω*
 Fly-down, to, *καταφεύγω*
 Fly-from, to, *εκφεύγω, a. 2. ἐξέφυγον*; *ἀποφεύγω, ἀπέφυγον*
 Fly-through, to, *διαφεύγω*
 Fold, *πτῦξ, υχδὸς, ἡ*
 Foliage, *φύση, ης*
 Follow, to, *ἔπομαι, ψομαι*; poet. *ἔσομαι*
 Follow-upon, to, *εφέπομαι, a. 2. ἐφespoμην*
 Following, *ἐπιὼν, οὔσα, ὄν*
 Following-on-with, *ἀκόλουθος, ον*
 Folly, *ατασθαλία, ας*
 Fond, *κενὸς, ἡ, ὄν*
 Fond-of, to be, *ἐραμαι*
 Fond-of-labor, *φιλόπονος, ον*
 Fond-of-learning, *φιλομαθής, ἐς*
 Fond-of-wisdom, *φιλόσοφος, ὄν*
 Fondness-for-command, *φιλαρχία, ας*
 Food, *ἐδῆτυς, ὅς, ἡ*; *βορὰ, ἄς*
 Foolish, *αχρεῖος, α, ον*
 Foolish, to be, *μωραίνω, ἄνῳ*
 Foolishness, *μωρία, ας*
 Foot, *πούς, gen. ποδὸς, ὁ*
 Foot-soldiers, *πεζοὶ στρατοὶ*
 For (conj.), *γὰρ* placed after words, as *Enim* in Latin
 For (prep.), *πρὸ*
 For-a-long-time, *δάρδον, Ionic δερδον*
 For-an-equal-space-of-time, *τὸν ἴσον χρόνον*
 For-how-much, *πόσου*
 For-I-wish, *εἰ γὰρ ὠφελον*
 For-indeed, *καὶ γὰρ*
 For-long, *δάρδον*
 For-my-part, *ἐγώ γε*
 For-other-reasons, *ἄλλως*
 For-some-time, *τέως*
 For-that, *διὰ τὸ*

For-the-first-time, *πρῶτον*
 For-the-future, *τὸ λοιπὸν*
 For-the-last-time, *πανύστατα*
 For-the-most-part, *μαλιστα*
 For-the-public-good, *εἰς τὰ κοινὰ*
 For-the-sake, *χάριν*
 For-the-sake-of, *περὶ*
 For-the-sake-of-learning, *τῆς παιδείας ἕνεκα*
 For-the-sake-of-obtaining, *ὑπὲρ τοῦ τυχεῖν*
 For-the-sake-of-pleasing, *ἕνεκα τοῦ ἀρέσκειν*
 For-their-return, *εἰς τὴν κάτοδον*
 Forbid, to, *ἀπέπω, α. 2. ἀπείπον*
 Force, *κράτος, εὐς*
 Force, to, *βιάζομαι, σομαι*
 forcible, *βίαιος, α, ον*
 Forcibly, *βιαίως*
 Foreign, *αλλότριος, α, ον*
 Foreigner, *ξένος*
 Foresee, to, *προδέρκομαι, ξομαι*
 Forest, *νάπη, ης*
 Forget, to, *ἐπιλανθάνω, α. 2. mid. ἐπελαθόμεν*
 Forget-about, to, *ἐπιλήθομαι*
 Forgetfulness, *λήθη, ης; λησμοσύνη, ης*
 Forgive, to, *συγγινώσκω*
 Forgiveness, *συγγνώμη, ης*
 Forgiving, *συγγνώμων, ον*
 Form, *εἶδος, εὐς*
 Former, *πρότερος, α, ον*
 Formerly, *πρὶν; πρότερον*
 Forsake, to, *εκλείπω, α. 2. ἐξέλιπον*
 Forsooth, *μὲν*
 Fortunate, *εὐδαίμων, ον; ὀλβιος, α, ον; superl. εὐδαιμονέστατος, η, ον; and ολβιώτατος*
 Fortunate, to be, *πράσσω καλῶς*
 Fortunate-in-his-children, *εὐπαις, παιδος*
 Fortune, *τύχη, ης*
 Forty, *τεσσαράκοντα; Ionic τεσσερήκοντα*
 Forward, *πάροιθε; πόρρω; πρόσσω*
 Forward, to, *προφέρω*
 Forward, to be, *προέχω, έξω*
 Found, to, *κτίζω, σω*
 Fountain, *πηγή, ης; πίδαξ, ακος, η*
 Four, *τέσσαρες, α*
 Four-hundred, *τετρακόσιοι, αι, α*

Fourth, *τέταρτος, η, ον*
 Fox, *αλώπηξ, εκος, η*
 Fracture, to, *κατάγω, άξω*
 Frame, *δέμας, τὸ*
 Frantic, to be, *δαιμονάω, ήσω*
 Free, *ελεύθερος, α, ον*
 Free, to, *ελευθερώω, ώσω*
 Free-from-danger, *ακίνδυνος, ον*
 Free-from-disease, *άνουστος, ον*
 Free-from-taxation, *ατέλεστος, ον*
 Freedom, *ελευθερία, ας*
 Freight, *φόρτος*
 Frenzy, *παράνοια, ας*
 Frequent, *πυκνός, η, ον*
 Fresh, *χλωρός, ά, ον*
 Fresh-sprinkled, *νεόβραντος, ον*
 Fret, to, *κνίζομαι, σομαι*
 Friend, *φίλος*
 Friendly, *φίλος, η, ον*
 Friendly-with, to be, *προσορέγομαι, ξομαι*
 Friendship, *φιλότης, ητος, η; φιλία, ας*
 Frightened, *δείσας, άσα, αν*
 Frivolous, *μάταιος, α, ον*
 From, *εκ; από*
 From-a-feeling-of, *από*
 From-above, *κατύπερθε (Ionic)*
 From-beside, *παρά*
 From-doing, *μή ποιήσαι*
 From-falling, *μή πεσεῖν*
 From-Jupiter, *διόθεν*
 From-learning, *τὸ μανθάνειν*
 From-near, *εγγύθεν*
 From-on-high, *ύψόθεν*
 From-pillaging, *τὸ μή λεηλατῆσαι*
 From-that-place, *εκεῖθεν*
 From-that-quarter, *ένθεν*
 From-the-Gods, *θεόθεν*
 From-the-part-where, *θενεπερ*
 From-the-stern, *πρύμνηθεν*
 From-what-cause, *εξ ότου*
 From-whence, *θεν, θενεπερ*
 From-within, *ένδοθεν*
 Frost, *πακτή, ης*
 Frowning, *ξυνωφρυωμένος, η, ον*
 Fruit, *καρπός*
 Fruitful, *αγαθός, η, ον*
 Fruitfully, most, *αυτή έαυτης άριστα*
 Fruitless, *άλιος, α, ον*
 Fulfil, to, *τελέω, έσω*

Full, πλήρης, *es*; πλέος, *α, ον*; πλεῖ-
ος, *α, ον*
Fully, διαπαντός
Furious, ατάσθαλος, *ον*
Furniture, σκεύεα, *έων, τὰ*
Further, *ετι*
Further-on, πρόσω
Fury, μῆνις, *ιος, ή*
Futile, κενός, *ή, δν*
Future, εσόμενος, *η, ον*
Future, the, τὸ μέλλον
Future-repentance, τὸ μεταμελησό-
μενον

G.

Gain, κέρδος, *εος*
Gain, to, αἰρέω, *α. 2. εἶλον*
Gain-renown, to, εὐδοκιμέω, *ήσω*
Gale, αὔρα, *ας*
Galilee, Γαλιλαία, *ας*
Galingal, κύπερος
Gallus, Γάλλος
Gammon, κωλή, *ής*
Gape, to, χαίνω, *ἄνῳ, ἔχανον*
Gape-in, to, εγχαίνω, *ανῳ*
Garden, κήπος
Gargarus, Γάργαρος, *ή*
Garland, στέφανος
Garment, ἱμάτιον
Gate, πύλη, *ης*
Gather-together, to, λέγω, *ξω*
Gauls, Γάλλοι, *ων, οἱ*
General, *α, στρατηλάτης, ου, δ; στρα-
τηγός*
Generate, to, τεκνῶω, *ώσω*
Generation, γενεά, *ἄς*
Generous, γενναῖος, *α, ον*
Genuine, γνήσιος, *α, ον*
Germans, Γερμανοὶ, *ῶν, οἱ*
Get, to, αλφάνω, *ανῳ*
Get-away, to, ὑπάγω, *ξω*
Get-from, to, απολαμβάνω, *α. 2. απε-
λαβον*
Get-gain, to, κερδαίνω, *ἄνῳ*
Get-in-exchange, to, αντικαταλλάσ-
σω, *ξω*
Get-into, to, ἐνδύομαι, *σομαι*
Get-ready, to, παρασκευάζομαι, *σομαι*
Get-rid, to, μεθίεμαι
Get-to, to, προσβαίνω, *α. 2. προσέβην*

Get-up, to : pf. mid. ἐγρήγορα
Ghosts, νέκυες, *ων, οἱ*
Gift, δῶρημα, *ατος; ὄωρον; δωρεά,
ἄς*
Gird, to, ἐνάπτω, *ψω*
Girdle, ζωστήρ, *ήρος, δ*
Girl, κόρη, *ης*
Give, to, δίδωμι, fut. δώσω, *α. 2. ἔδων,
α. 1. ἔδωκα. Poët. διδῶ*
Give-a-signal, to, σημαίνω, *ἄνῳ*
Give-back, to, αποδίδωμι, *α. 2. ἀπέ-
δων*
Give-beside, to, παραδίδωμι, *α. 2.
παρέδων*
Give-directions-to, to, σημαίνω, *ἄνῳ*
Give-in-charge, to, ἐντέλλομαι
Give-in-exchange, to, αντικαταλλάσ-
σω, *ξω*
Give-it-back, to, ἀφίημι
Give-orders-to, to, ἀνάγημι
Give-out, to, ἐξέπω, *α. 1. εἶπα, α. 2.
εἶπον*
Give-up, to, ἐνδίδωμι, fut. ἐνδώσω
Give-way, to, χωρέω, *ήσω*
Glad, to be, χαίρω, *αῶ*
Glad-at, to be, ἐπιχαίρω
Gladly, ἡδέως
Glisten, to, λάμπω, *ψω*
Globe, αἶα, *ας*
Glorious, κυδάλιμος, *ον*
Gloriously, ευκλειῶς
Glory, δόξα, *ης*
Glow, to, αἶθω; αἶθομαι
Glut, to, κορέω, *έσω*
Go, to, εἶμι, plur. mid. ἦειν, *α. 2.
inf. old form ἴμεν*
Go-about, to, περιέρχομαι, *α. 2. πε-
ριήλθον*
Go-away, to, ἐξέρχομαι, *α. 2. ἐξήλ-
θον*
Go-back, to, νέομαι
Go-back-from, to, ἀπονέομαι
Go-fast, to, δέω, *poët. δείω*
Go-forward, to, προέρχομαι, *α. 2. προ-
ήλθον*
Go-frequently, to, φοιτάω, *ήσω; φοι-
τέω Ionic*
Go-from, to, ἀπέρχομαι, *α. 2. ἀπῆλ-
θον*
Go-in-order, to, στείχω, *ξω*
Go-into, to, εἰσείμι
Go-off, to, ἀπείμι

- Go-on, to, *ἰμι*
 Go-out, to, *ἐξίμι*
 Go-out-against, to, *ἐπέξειμι*, a. 2. *ἐπ-έξιον*
 Go-out-of, to, *ἐξέρχομαι*, a. 2. *ἐξήλ-θον*
 Go-over, to, *περίεμι*
 Go-straight, to, *κατορθώω*, *ώσω*
 Go-through, to, *δίεμι*
 Go-thy-way, *ἔπαγε*
 Go-to-law, to, *δικάζομαι*, *σομαι*
 Go-to-war, to, *πολεμέω*, *ήσω*
 Go-together, to, *συμπορεύομαι*, *σο-μαι*
 Go-up, to, *ἀνέκω*
 Go-upon, to, *έπειμι*, a. 2. *έπιον*
 Go-without, to, *τητάομαι*
 Goat, *αἰξ*, gen. *αιγός*, *ό*, *ή*
 Goblet, *κράτηρ*, *ήρος*, *ό*: Ion. *κρη-τήρ*
 GOD, *Θεός*
 Goddess, *Δεά*, *ās*
 Godlike, *Δεῖος*, *α*, *ον*
 Going-away, I am, *άπειμι*
 Gold, *χρῦσός*; *χρῦσίον*
 Gold (adj.), *χρῦσεος*, *α*, *ον*; *χρῦσοῦς*, *ή*, *οῦν*
 Gold-wrought, *χρῦσήλατος*, *ον*
 Golden, *χρῦσεος*, *α*, *ον*
 Gone, to be, *οίχομαι*
 Good, *αγαθόν*
 Good, *αγαθός*, *ή*, *δν*; *χρηστός*, *ή*, *δν*
 Good-deed, *αγαθοεργία*, *as*
 Good-for-nothing, *μοχθηρός*, *ά*, *δν*
 Good-fortune, *τὸ εὐτυχές*
 Good-health, *τὸ ὑγιαίνειν*
 Good-looking, *εὐειδής*, *ές*; superl. *έστατος*, *ή*, *ον*
 Good-qualities, *τὰ αγαθὰ*
 Good-report, *εὐκλεία*, *as*
 Good-reputation, *ευδοξία*, *as*
 Good-will, *εὐνοία*, *as*; *δῦμδς*
 Gore, *βρότος*
 Govern, to, *άρχω*, *ξω*
 Govern-by-kings, to, *βασιλεύω*, *σω*
 Government, *τυραννίς*, *ίδος*, *ή*
 Governor, *άρχων*, *οντος*
 Grace, *κόσμος*
 Graces, the, *Χάριτες*, *ων*, *αι*
 Gradual, *βαίς*, *ά*, *δν*
 Grammar, *γραμματική*, *ής*
 Grammarian, *γραμματικός*
 Grand-father, *πάππος*
 Grand-son, *νιόνδς*
 Grant, to, *όμολογέω*, *ήσω*
 Grape, *σταφυλή*, *ής*
 Grape-bearing, *πολυστάφυλος*, *ον*
 Grass, *ποία*, *as*
 Grateful, *επίχαρτος*, *ον*
 Gratified, *ήδόμενος*, *ή*, *ον*
 Gratified, to be, *ήδομαι*, a. 1. p. *ήσ-θην*
 Grave, *σεμνός*, *ή*, *δν*
 Great, *μέγας*, *μεγάλη*, *μέγα*; gen. *μεγάλου*, *ής*, *ον*
 Great-attention-to-business, *φιλο-πραγμοσύνη*, *ής*
 Great-concourse-of-people, *α*, *οχλός* *πολὺς*
 Great-deal-of-money, *α*, *χρήματα με-γάλα*
 Greater, *μείζων*, *ον*
 Greater-part, the, *οἱ πλεῖνες*
 Greatest, *μέγιστος*, *ή*, *ον*; *πλείστος*, *ή*, *ον*
 Greatly, *μέγα*; *μεγάλως*
 Greatness, *μέγεθος*, *εος*; Ion. *μέγα-θος*, *εος*
 Grecian, *Ἑλληνικός*, *ή*, *δν*
 Grecians, *Αχαιοί*, *ων*; *Ἑλληνες*, *ων*
 Greece, *Ἑλλάς*, *άδος*, *ή*
 Greek, *Ἕλλην*, *ηρος*, *ό*
 Greeks, *Αχαιοί*, *ων*; *Ἑλληνες*, *ων*; *Δαναοί*, *ων*
 Grief, *άλγος*, *εος*; *λύπη*, *ής* (*ύ*)
 Grieve, to, *αλγέω*, *ήσω*
 Grieve-for, to, *καταστένω*
 Grieved, to be, *άχθομαι*, *ήσομαι*
 Grieving, *αχνύμενος*
 Grievous, *αχθεινός*, *ή*, *δν*
 Grievous-weight, *αχθηδών*, *όνος*, *ή*
 Grievously, *αινώς*
 Griffin, *γρίψ*, *ὑπός*, *ό*
 Grim, *γοργωπός*, *δν*
 Grimly, *γοργόν*
 Groan, *γόος*
 Groan, to, *γοάω*
 Ground, *γῆ*, *ής*
 Grove, *άλσος*, *εος*
 Grow, to, *φύω*, *ύσω*
 Grow-old, to, *καταγηράσκω*; *γη-ράσκω*, *άσω*
 Grow-up, to, *αύξομαι*, pf. *νήξηναι*
 Guard, *φύλαξ*, *ακος*

Guard, to, φυλάσσω, ξω
 Guard-against, to, ευλαβέομαι, ήσο-
 μαι ; φυλάσσω, ξω
 Guard-over, to, προφυλάσσω
 Guardian-spirit, δαιμόνιον
 Guardian-to, to be, επιτροπεύω, σω
 Guess, to, επεικάζω, σω
 Guest, ξένος
 Guide, ύφηγητής, ου, ό
 Guide, to, όδός, ώσω
 Guilt, άμαρτία, ας
 Guilty, αδικών, ούσα, ούν
 Gulf, κόλπος

H

Habitation, οικία, ας
 Habitual, εν έθει
 Habituate-to-act, to, κατασκευάζω,
 σω
 Had-it-not-been, ει μή
 Hades, Αΐς, ιδος, ό
 Hail (verb), χαΐρε, έτω
 Hair, κόμη, ης ; έθειρα, ας ; χαΐτη,
 ης
 Half, ήμισυς, εια, υ
 Half-talent, ήμιστάλαντον
 Hand, χείρ, ή, gen. χειρds, χερds
 Handicraft, χειρωναξία, ας
 Handiness, ευχέρεια, ας
 Handle, όχανον
 Handle, to, άπτομαι, άψομαι
 Handsome, ενειδής, ές
 Hang, to, κρεμάσσω, fut. κρεμάσω
 Hang-up, to (neut.), κρέμαμαι
 Happen, to, συμβαίνω, α. 2. συνέ-
 θην
 Happiness, ευδαιμονία, ας
 Happy, μακάριος, α, ον ; όλβιος, α, ον
 Happy-Gods, μάκαρες, ων
 Harass, to, τaráσσω, ξω
 Harbour, λιμήν, ένος, ό
 Hard, στερεός, ά, δν
 Hard-lot, δυσπραξία, ας
 Harm, πήμα, ατος
 Harm, to, πημαίνω, ανώ
 Harp, φόρμιγξ, γγος, ή ; κιθάρα, ας
 Harpagus, Άρπαγος
 Harper, κιθαρωδός
 Harsh, σκληρός, ά, δν
 Haste, τάχος, εος ; σπουδή, ης

Hasten, to, σπεύδω, σω
 Hate, μίσος, εος
 Hate, to, μισέω, ήσω
 Hateable, εχθραντέος
 Hated-entirely, to be, απέχθομαι
 Hatful, most, έχθιστος, η, ον
 Hatred, έχθρα, ας
 Have, to, έχω, fut. έξω and σχήσω,
 α. 2. είχον, έσχον
 Have-a-care, to, επιμελέομαι, ήσο-
 μαι
 Have-a-sense-of-shame, to, αισχύνο-
 μαι
 Have-a-sense-of-shame-for, to, αισ-
 χύνομαι, ούμαι
 Have-care-for, to, φροντίζω, σω
 Have-despotic-power, to, τυραννέω,
 ήσω
 Have-in-hand, to, επιχειρέω, ήσω
 Have-in-mind, to, ενθυμέομαι
 Have-in-possession, to, κτάομαι, ήσο-
 μαι
 Have-power-over, to, κρατέω, ήσω
 Have-the-mastery-over, to, κρατέω,
 ήσω
 Have-understanding, to, φρονέω,
 ήσω
 Having-a - common - boundary - with,
 δμορος, ον
 Having-black-water, μελάνυδρος, ον
 Having-large-necks, εριαύχενες, ων
 Having - the - same - name, όμώνυμος,
 ον
 Having-their-own-laws, αυτόνομοι
 Having-them-tied, περικείμενον
 He, εκείνος ; αυτός ; ούτος ; όδε ;
 κείνος ; ό
 He-goat, χίμαρος ; τράγος
 He-having-arrived, αυτού ήκοντος
 He-would-not-have-died, ουκ αν απ-
 έθανεν
 Head, κεφαλή, ης
 Head, to, ήγεμονεύω, σω
 Head-a-republic, to, δημαγωγέω, ήσω
 Heads, the, τά πρώτα
 Healer, ιατρός
 Health, ύγεία, ας
 Healthiness, σωτηρία, ας
 Heap-up, to, χόω, ώσω
 Hear, to, ακούω, σω
 Hear-equally-with, to, συνεξακούω
 ώσαύτως

- Hear-into, to, *εισακούω, σω*
 Hear-of, to, *κλύω, σω*
 Harken-to, to, *κλύω, σω*
 Harken-to, to, *ακροάομαι, άσομαι*
 Hearsay, *ακοή, ης*
 Heart, *ήτορ, ορος, τδ ; κέαρ, τδ ; κήρ, κήρος, τδ ; καρδιά, ας ; κραδιά*
 Hearth, *έστία, ας*
 Heat, *καύμα, ατος ; θάλπος, εος*
 Heaven, *ουρανός*
 Heavenly, *θείος, α, ον*
 Heavily, *βαρέως*
 Heavily, most, *βαρύτατα*
 Heavily-laden, to be, *βρίθομαι ; pf. mid. βέβριθα*
 Heaviness, *βάρος, εος*
 Heavy, *βαρύς, εία, ύ*
 Heavy-armed-man, *όπλίτης, ου (ί)*
 Hecate, *Έκάτη, ης*
 Hecatomb, *έκατόμβη, ης*
 Hector, *Έκτωρ, ορος, ό*
 Hecuba, *Έκάβη, ης*
 Heights, *άκρα, ων, τά*
 Helen, *Έλένη, ης*
 Hell, *Άδης, ου, ό ; Αΐδης, ου*
 Hellas, *Έλλάς, άδος, ή*
 Hellenes, *Έλληνες, ων, οί*
 Hellenic, *Έλληνικός, ή, ύν*
 Hellespont, *Έλλήσποντος*
 Helmet, *κράνος, εος*
 Help, *βοήθεια, ας*
 Help, to, *αρήγω, ξω*
 Helper (fem.), *συλληπτρια, ας*
 Henceforth, *έπειτα*
 Her, *έδς, ή, ύν*
 Her, of, *εκείνης ; κείνης ; ταύτης ; αυτής ; τήσδε : accus. μιν ; νιν ; εκείνην ; &c.*
 Herald, *κήρυξ, ύκος*
 Herald, to, *κηρύσσω, ξω*
 Herculean, *Ήράκλειος, α, ον*
 Hercules, *Ήρακλής, έος, ό*
 Herdsman, *βουκόλος*
 Here, *ώδε ; ενθάδε*
 Hereafter, *οπίσω*
 Hermione, *Έρμιόνη, ης*
 Hermogenes, *Έρμογένης, ου, ό*
 Hermus, *Έρμος*
 Hero, *ήρως, ωος, ό*
 Herodicus, *Ήρόδικος*
 Herself, *αυτή, ης*
 Hesitate, to, *οκνέω, ήσω*
- Hide, a, *διφθέρα, ας*
 Hide, to, *κρύπτω, ύψω*
 Hide-in, to, *εγκρύπτω, ψω*
 Hide-with, to, *συγκρύπτω, ψω*
 Hiding-place, *κευθμών, ώνος, ό*
 High, *ύψηλός, ή, ύν*
 High (adv.), *ύψοϋ*
 High-character, *αξίωσις, εως, ή*
 High-leaved, *ακρόκομος, ον*
 High-mindedness, *φρόνημα, ατος*
 Highest, *άκρος, α, ον*
 Highest-part, *κράς, άτδς, τδ*
 Hill, *λόφος*
 Him, *εκείνον ; αυτον ; μιν ; σφε ; έ ; νιν ; τόνδε : to him, εκείνω ; αυτώ ; τῳδε : οί : of him, ού, &c. And see "He"*
 Him-who-happens-to-be-at-any-time-the-ruler, *τόν κρατούντ' αεί*
 Himself, *αυτός ; accus., έαυτον, αύτον : of himself, έαυτοϋ, αύτοϋ, αυτοϋ : to himself, έαυτώ, αύτώ. Ionic gen. έωυτοϋ*
 Hind, *νεβρός*
 Hinder, to, *κωλύω, σω*
 Hinder-from, to, *αποκωλύω, ύσω*
 Hint, *ύποθημοσύνη, ης*
 Hippias, *Ίππίας, ου, ό*
 Hippocrates, *Ίπποκράτης, εος, ό*
 Hippolytus, *Ίππόλυτος*
 Hippius, *Ίππυλος*
 Hire, to, *μισθόομαι, ώσομαι*
 His, *έδς, έή, έδν ; δς, ή, ύν*
 His-former-friends, *οί φίλοι οί πρόσθεν*
 His-future-friends, *οί ύστερον*
 His-will, *τδ αυτοϋ βουλόμενον*
 Hit, to, *παίω, σω*
 Hit-upon, to, *τυγχάνω, τυχήσω, α. 2. έτυχον*
 Hither, *ενθάδε ; δεϋρο*
 Hither-and-thither, *ένθα και ένθα*
 Hitherto, *έμπροσθεν*
 Hoary, *πολιός, ά, ύν*
 Hog, *ύς, ύδς*
 Hold, to, *έχω, fut. έξω, α. 2. είχον, έσχον*
 Hold-any-intercourse, to, *πωλέομαι*
 Hold-apart, to, *διέχω, α. 2. διέσχον*
 Hold-communion, to, *κοινωνέω, ήσω*
 Hold-forward, to, *προσέχω*
 Hold-off, to, *έχω, fut. σχήσω*

Hold-out, το, ὑπομένω, ἐνῶ
 Hold-out-to, το, παρίχω, α. 2. παρ-
 εἶσχον
 Hold-up, το, ἀνέχω, α. 2. ἀνέσχον
 Hole, φωλεὸς
 Holy, ἅγνός, ἡ, ὄν; ἱερὸς, ἃ, ὄν;
 ὅσιος, α, ὄν
 Home, δόμοι, ὦν
 Homer, Ὅμηρος
 Homeward, οἰκάδε
 Honey, μέλι, ἴτος, τὸ
 Honeycomb, μελίκηρον
 Honor, τίμη, ἧς
 Honor, το, τίω, σω
 Honorable, καλὸς, ἡ, ὄν; superl.
 κἀλλιστος, η, ὄν
 Honorable-conduct, τὸ καλὸν
 Honorably, καλῶς
 Hook, ἀγκιστρον
 Hope, ἐλπίς, ἰδος, ἡ
 Hope, το, ἐλπίζω, σω
 Horn (adj.), κεράτινος
 Horrible, most, ῥίγιστος, η, ὄν
 Horribly, μέγα σφόδρα
 Horror, φόβος
 Horse, ἵππος
 Horse (adj.), ἵππειος, α, ὄν
 Horse-course, ἵππόδρομος
 Horse-taming, ἵππόδαμος, ὄν
 Horseman, ἵππεύς, ἑὸς
 Horsemanship, ἵπποσύνη, ης; ἵππικῇ,
 ἧς
 Hostile, πολέμιος, α, ὄν; ἐχθρὸς, ἃ, ὄν
 Hot, θερμὸς, ἡ, ὄν
 House, οἶκος; δόμος; οἰκία, ας; δῶ-
 μα, ατος
 House-building, οἰκοδόμησις, εὸς, ἡ
 How, πῶς
 How-good, οἶος, α, ὄν
 How-it-is-that, ὅπως
 How-many, ὅσος, η, ὄν
 How-much, πόσος, η, ὄν; Ion. κό-
 σος
 How-much-soever, ὅσοσπερ, ἡπερ,
 ὀνπερ
 How-that, ὥς
 Huge, πελώριος, α, ὄν
 Human, ἀνδρόμεος, α, ὄν
 Humble, χθαμαλὸς, ἡ, ὄν
 Hundred, ἑκατὸν, undeclined
 Hundred-fold, α, ἑκατοστὸς, ἡ, ὄν
 Hundred-headed, ἑκατογκάρανος, ὄν

Hunger, λιμὸς
 Hunger-after, το, πεινάω, ἄσω
 Hunt, θήρα, ας
 Hunt, το, θηράω, ἄσω
 Hunt-after, το, θηρεύω, σω
 Hunt-for, το, θηράομαι, ἄσομαι
 Hurl, το, ῥίπτω, ψω
 Hurricane, λαίλαψ, ἀπος, ἡ
 Hurry, το (neut.), ὀρμάω, ἥσω
 Hurt (subst.), δόλησις, εως, ἡ
 Hurt, το, βλάπτω, ψω
 Hurtful, δηλήμων, ὄν
 Husband, πόσις, ἰος, εως
 Husbandry, γεωργία, ας
 Hyacinthine, ὑακίνθινος, η, ὄν
 Hyllus, Ὕλλος
 Hypocrite, ὑποκριτής, οὔ, ὁ

I

I, ἐγὼ
 I-for-my-part, ἐγώ γε
 I-went, ἦϊα
 I-wish-that, ὥφελε
 Ibycean, Ἰβύκειος, α, ὄν
 Ichneumon, ἰχνευτής, οὔ, ὁ
 Ida, Ἴδα, ης
 Idæan, Ἰδαῖος, α, ὄν
 Idea, ἰδέα, ας
 Idomene, Ἰδομένη, ης
 Idomeneus, Ἰδομενεὺς, ἑως, Ion. ἦος, ὁ
 If, εἰ
 If-altogether, εἴπερ
 If-consequently, ἐπεὰν
 If-in-any-way, εἰ κως
 If-it-should-so-happen, τυχόν
 If-you-compare-it-with, ὥς πρὸς
 If-you-stand-in-need-of, εἰ δεῖ ὑμᾶς
 Ignoble, ἀγεννής, ἑς
 Ignominy, ἀτιμία, ας
 Ignorance, ἀμαθία, ας
 Ignorant, ἀίδρις, ι
 Iliad, Ἰλιάς, ἄδος, ἡ
 Ilioneus, Ἰλιονεὺς, ἑως, Ion. ἦος, ὁ
 Ilium, Ἴλιον
 Ill (adv.), κακῶς
 Ill, an, κακὸν
 Ill, to be, νοσέω, ἥσω
 Ill-disposed, δυσχεραίνων, οὔτα, ὄν
 Ill-fated, δυστυχῶν, οὔσα, οὔν
 Ill-health, ἀρρώστια, ας
 Ill-in-mind, νοσέων ὦν

- Ill-spoken-of, to be, *κακῶς ακούω*
 Ill-state-of-health, *κακότης, ητος, ή*
 Ill-treat, to, *ακίζομαι*
 Ill-use, to, *κακῶς, ὥσω*
 Illegal, *παράνομος, ον*
 Illness, *πόνος*
 Illustrious, *φαιδῖμος, ον*
 Illyrian, *Ιλλυρικὸς, ή, δν*
 Illyrians, the, *Ιλλυριοί, ὦν, οί*
 Image, *ἄγαλμα, ατος*
 Imagination, *φροντῖς, ἶδος, ή*
 Imagine, to, *οίομαι ; οἶμαι*
 Imitation, *μίμησις, εως, ή*
 Immediately, *ευθύς*
 Immediately-that-they-hear, *επει τε*
τάχιστα ἐπύθοντο
 Immense, *ὑπερφυής, ἐς*
 Imminent, *μέλλων, ουσα, ον*
 Immoderate, *ἀμετρος, ον*
 Immortal, *αθάνατος, ον ; οτ -ος, η,*
ον
 Impart, to, *μεταδίδωμι, αδώσω*
 Impel to, *ανάγω, ξω.*
 Impend, to, *μέλλω*
 Impetuosity, *ρίπη, ής*
 Impetuous, *δοῦρος, ον*
 Impious, *ασεβής, ἐς*
 Important, more, *πρεσβύτερος, α, ον*
 Important, most, *μέγιστος, η, ον*
 Imposed-on-strangers, *ξενικὸς, ή, δν*
 Impossibilities, *τἀμήχανα*
 Impossible, *ἀπορος, ον ; ἀδύνατος, ον*
 Impotence, *ακράτεια, ας*
 Imprecate, to, *αράσμαι*
 Imprecation, *αρά, ας*
 Impudence, *δράσος, εος*
 In, *εν with dative ; poet. ενί*
 In-a-better-manner, *κρεῖσσον*
 In-a-body, *ἁλῆς, εος*
 In-a-dastardly-manner, *αγεννῶς*
 In-a-manifold-degree, *πολλαπλάσια*
 In-a-manner-worthy, *αξίως*
 In-accomplishing, *τελέσαι*
 In-after-time, *ὑστερον*
 In-another-part, *ἄλλοθι*
 In-another-way, *ἄλλως*
 In-any-degree, *τι*
 In-any-other-manner, *πῃ ἄλλῃ*
 In-any-way, *πω and πως : πως ge-*
nerally before a vowel
 In-any-way-at-any-time, *πῶποτε*
 In-armor, *οπλίτης, ον (ί)*
 In-case, *ἤν*
 In-common, *εν μέσῳ*
 In-company-with, *μετά*
 In-consequence-of, *ὑπὸ*
 In-consequence-of-thinking, *ἡγούμε-*
νος, η, ον
 In-discovering, *γινῶναι*
 In-every-respect, *παντάπασι*
 In-fact, *δῆ*
 In-good-health, *ὑγιαίνων, ουσα, αν*
 In-good-time, *εις καλὸν*
 In-my-judgment, *παρ' εμοί*
 In-my-turn, *αὐτὰ μέρος*
 In-Nestor's time, *Νέστορι*
 In-no-other-way, *οὐδαμῶς ἄλλως*
 In-no-way, *οὐδαμῶς*
 In-order, *ἐξείης ; εφεξῆς*
 In-order-that, *ὅπως*
 In-order-that-not, *ἵνα μὴ*
 In-other-respects, *τάλλα*
 In-our-power, *ἐφ' ἡμῖν*
 In-place-of, *ὑπὲρ*
 In-preventing-him-from-falling, *τὸ*
μὴ οὐ πεσεῖν
 In-regard-to-making-enquiries-about,
τὸ μὴ οὐ πυθέσθαι
 In-some-degree, *πῶς*
 In-the-contrary-direction, *ἐμπαλιν*
 In-the-earth, *χθονί*
 In-the-greatest-degree, *μέγιστον*
 In-the-interval, *εν τῷδε*
 In-the-mean-while, *εν τούτῳ*
 In-the-midst, *μεταξύ*
 In-the-past-year, *πέρυσι*
 In-the-power-of, *πρὸς*
 In-the-same-way-as, *ὡς αὐτως*
 In-the-time-to-come, *εις τὸν ἑπείτα*
χρόνον
 In-the-way, *εμποδῶν*
 In-the-way-that, *ὅπως*
 In-their-arms, *αγκάλαισι*
 In-this-manner, *ὥδὲ (ί)*
 In-this-part, *ἐνταῦθα*
 In-truth, *τῷ ὄντι*
 In-turn-receive, to, *αντιδέχομαι, ξο-*
μαι
 In-two, *δίχα*
 In-vain, *μάτην*
 In-what-a-state, *ἵνα*
 In-what-part, *πόθι*
 In-what-place, *πᾶ*
 In-what-state, *ἵνα*

In-what-way, ὅπως

In-which, ἵνα

In-which-crowns-were-given, στεφανίτης, ου

In-which-place, ὅθι

In-your-way, ἐμποδῶν

Inability-to-sail, ἀπλοία, ας

Incapable, ἀμήχανος, ου

Incensed, to be, δῦμόομαι

Inclination, δῦμὸς

Incline, to, νεύω, σω

Inclined, to be, βούλομαι, ἴσομαι

Inclose-in-wax, to, κατακηρώ, ὥσω

Inconsiderate, ἀφρων, ου

Increase-in-power, to, επαυξέομαι ; perf. ἐπηύξημαι

Incredible, ἀπίστος, ου

Incredulous, to be, ἀπιστέω, ἴσω

Incur, to, οφλισκάνω, α. 2. ὠφλον ; ὄφλω

Incursion, καταδρομή, ἥς

Indeed, ἦ ; μὲν, when answering to δὲ

Indictment, γραφή, ἥς

Indifference, ἀμέλεια, ας

Indigenous, αὐτόχθων, ου

Indignant, to be, οργίζομαι, σομαι

Indignation, δῦμὸς

Indiscriminate, ἀκριτος, ου

Individual, an, ιδιώτης, ου, ὁ

Indulge, to, ἔχω

Indus, Ἰνδὸς

Inevitable, ἀφυκτος, ου

Inexperience, ἀπειρία, ας

Inexperienced, ἀπειρος, ου

Infamous, κακοδοξῶν, οὔσα, οὔν

Infamy, αδοξία, ας

Infant, νήπιος

Infantry, πεζὸς

Infatuation, κακοδαιμονία, ας

Infer, to, τεκμαίρομαι

Inferior, κακίων, ου

Inferior-to, ἥσσων, ου

Inflate, to, φῦσάω, ἴσω

Inflexible, ἀκλήητος, ου

Inflict, to, ἐντείνομαι

Inform, to, διδάσκω, ξω

Information, ἀγγελία, ας

Informed-of, to be, πυνθάνομαι, fut. πεύσομαι, α. 2. ἐπυνθόμην

Informer, συκοφάντης, ου, ὁ

Inglorious, δυσκλεής, ἐς

Ingloriously, δυσκλεῶς

Inhabit, to, κατοικέω, ἴσω ; οικέω

Inherit, to, κληρονομέω, ἴσω

Inheritance, κλῆρος

Inhospitable, ἀμυχθαλόεις, εσσα, ει

Inimical, ἐχθρὸς, ἂ, δν

Injunction, ἐφετη, ἥς

Injure, to, ἀδικέω, ἴσω

Injurious, ἀτάσθαλος, ου

Injury, ὕβρις, εως, ἥ

Injustice, ἀδικία, ας

Innermost-part, μυχὸς

Inscribe, to, γράφω, ψω

Insignificant, μικρὸς, ἂ, δν

Insolence, ὕβρις, εως, ἥ

Insolent, ὑπέρβιος, ου

Insolent, more, ὑβριστότερος, α, ου

Insolent, to be, ὑβρίζω, σω

Inspect, to, θεωρέω, ἴσω

Instantaneously, παραχρῆμα

Instantly, ἐξ ὑπογῶν

Instead-of, ἀντὶ

Institution, ἐπιτήδευμα, ατος

Instruct, to, παιδεύω, σω

Instruction, παιδεία, ας

Instructor, παιδοτρίβης, ου (ῖ)

Instruments, ὄργανα, ὧν, τὰ

Insult, ὕβρις, εως, ἥ

Insult, to, ὑβρίζω, σω ; καθυβρίζω, σω

Intangible, ἀαπτος, ου

Intellect, φρόνησις, εως, ἥ

Intellects, φρένες, ὧν, αἱ

Intelligence, φρόνησις, εως, ἥ

Intelligent, ἐπιστάμενος, η, ου

Intelligibly, σαφῶς

Intend, to, μέλλω ; Attic imperf ἤμελλον

Intention, νόος, νοῦς ; gen. νόου, νοῦ

Inter, to, κτερείζω, σω

Intercept, to, ἐναίρω

Intercept-by-a-wall, to, ἀποτεριχίζω, ἴσω

Interception, ἀπόληψις, εως, ἥ

Interchange, to, διαλλάσσω, ξω

Interdict, to, ἀπαγορεύω, σω

Interest, τὸ χρειῶδες

Interpret, to, λαμβάνω

Interrogate, to, ανιστορέω, ἴσω

Intervene, to, διάφνυι, α. 2. διέφυν

Intimacy, συνήθεια, ας

Into, εις, es with accus.

Into-seven-parts, ἑπταχᾶ

Intolerable, *οὐκ ανεκτὸς, ὄν*
 Intreat, *το, ἱκετεύω, σω*
 Introduce, *το, εισφέρω*
 Intrust, *το, επιτρέπω, ψω*
 Invade, *το, λαμβάνω, α. 2. έλαβον*
 Invaders, *οἱ επιόντες*
 Inveigh-against, *το, εγκαλέω*
 Invent, *το, εύρίσκω, α. 2. εύρον*
 Invite, *το, καλέω, έσω*
 Involuntary, *ἀκούσιος, α, ον*
 Involve, *το, έλίσσω, ξω*
 Iole, *Ιόλη, ης*
 Ionian, *Ιόνιος, α, ον*
 Ionians, *Ίωνες, ὡν, οἱ*
 Irksome, *λυγρός, ἃ, ὄν*
 Iron, *σίδηρος*
 Iron-forging, *σιδηροτέκτων, ον*
 Irrationally, *αλόγως*
 Island, *νήσος, ή*
 Ismenus, *Ισμενύς*
 Issue, *το, γίγνομαι*
 Isthmian, *Ίσθμιος, α, ον*
 Isthmus, *ισθμύς*
 It, *οὗτος, αὐτή, τοῦτο; ὅδε, ἥδε, τόδε;
 αὐτός, ή, δ; accus. οὗτον; τόνδε;
 αὐτόν; &*
 It-becomes, *δεῖ*
 It-behoves, *χρεών*
 It-being-determined, *δοκοῦν*
 It-being-in-your-power, *παρόν σοι*
 It-did-not-happen, *οὐκ ἐγγένητο*
 It-has-been-determined, *έδοξε*
 It-having-been-determined, *δόξαν*
 It-is-a-care, *μέλει, ήσει*
 It-is-not-permitted, *οὐκ έξεστι*
 It-is-reasonable, *έοικε*
 It-is-right, *χρεών εστι*
 It-shall-be-said, *ειρήσεται*
 It-was-possible, *ενεδέχεται*
 It-would-be, *άν είη*
 Italians, *Ιταλιῶται, ὡν, οἱ*
 Ithaca, *Ιθάκη, ης*
 Its-being-wrong, *τὸ νευμεσητὸν*
 Itself, *αὐτός, ή, δ*
 Ivied, *κισσήρης, ες*
 Ivy, *κισσός*

J.

Jason, *Ιάσων, ονος, δ*
 Javelin, *ἀκων, οντος, δ; ακόντιον*
 Jesus, *Ιησοῦς, οὗ*

Join-in, *το, ενζεύγνυμι, ενζεύξω*
 Join-in-alliance, *το, συμμαχέω, ήσω*
 Join-together, *το, συμβάλλω, αλῶ*
 Joint, *άρθρον*
 Jointly-agitate, *το, συνταράσσω, ξω*
 Jointly-plunder, *το, συμπορθέω, ήσω, imp. συνεπόρθεον, ουν*
 Joppa, *Ιόππη*
 Journey, *οδοπορία, as*
 Journey, *το, βαίνω, α. 2. έβην, pf. βέβηκα*
 Journey-through, *το, διαβαίνω, α. 2. διέβην*
 Jove, *Ζεύς, gen. Διός; Ζήν, νός, δ*
 Joy, *χάρμα, ατος*
 Joy-of-heart, *ευφροσύνη, ης*
 Joy-producing, *χαροποιός, ὄν*
 Judea, *Ιουδαία, as*
 Judge, *κριτής, οῦ; δικαστής, οῦ*
 Judge, *το, κρίνω, ἰνῶ, α. 1. έκρίνα*
 Judge-against, *το, κατακρίνω, ἰνῶ*
 Judge-between, *το, διακρίνω, ἰνῶ*
 Judge-of, *το, κρίνω, ἰνῶ*
 Judge-worthy, *το, αξιώω, ὡσω*
 Judgment, *κρίσις, εως, ή*
 Judgment-seat, *δικαστήριον*
 Jump, *το, πηδάω*
 Jump-from, *το, αποπηδάω, ήσω*
 Juno, *Ήρα, as*
 Jupiter, *Ζεύς, gen. Διός, δ*
 Just, *δίκαιος, α, ον; ένδικος, ον*
 Just-as, *ὥσπερ*
 Just-as-I-was-taking-in-hand, *ήδη μου επιχειροῦντος*
 Justest, *δικαιότατος, η, ον*
 Justice, *δικαιοσύνη, ης; δίκη*
 Justly, *δικαίως εικότως*

K

Keen, *οξύς, εία, ὅ*
 Keep, *το, έχω, α. 2. έσχον, είχον*
 Keep-alooft, *το, σχέω, α. 2. έσχον*
 Keep-alooft-from, *το, αφέστημι*
 Keep-awake, *το, γείρω, ερῶ*
 Keep-guard, *το, φυλάσσω, ξω*
 Keep-guard-at, *το, φρουρέω, ήσω with acc.*
 Keep-hold, *το, έχομαι, fut. έξομαι*
 Keep-off, *το, είργω, ξω*
 Keep-under, *το, ύφίημι*

Keeper, *ῥυτῆρ, ἦρος, δ*
 Keeper-of-the-laws, *νομοφύλαξ, ακος*
 Key, *κλείς, εἶδος; Ἰον. κληῖς, ἴδος,*
ἥ
 Kid, *ἐρίφος*
 Kill, to, *κτείνω, ενῶ, α. 2. ἐκτανον*
 Kill-entirely, to, *κατακτείνω, ενῶ*
 Kill-off, to, *αποκτείνω ενῶ*
 Kill-utterly, to, *κατάκτημι, α. 2. κατ-
 ἐκτην*
 Kin, *γένος, εος*
 Kind, *χρηστὸς, ἥ, δν*
 Kind, a, *γένος, εος*
 Kind-service, *φιλότης, ητος, ἥ*
 Kindly, *ευνοϊκῶς*
 Kindly-disposed, to be, *εὖ φρονέω*
 Kindred, *γένος, εος*
 Kindred (adj.), *ξυμφῦλος, ον*
 King, *τύραννος; βασιλεὺς, ἑως*
 Kingdom, *τυραννὶς, ἴδος, ἥ; βασιλεία,*
ας
 Kingly, *βασιλικὸς, ἥ, δν*
 Kiss, to, *κύω, ὕσω (ῥ)*
 Kite, *ἱκτίνος*
 Knee, *γόνυ, ατος, ποῖτ. γουνὸς, τὸ;*
pl. γόνατα, ποῖτ. γοῦνα
 Kneeling, *γονυπετῆς, ἐς*
 Knife, *μάχαιρα, ας; φάσγανον*
 Know, to, *ἴσῃμι*
 Know-thoroughly, to, *εξειδέω, pf.*
mid. ἐξοῖδα
 Know-well, to, *κατειδέω; pf. mid.*
κάτοῖδα
 Know-with, to, *ξυνειδέω, pf. mid.*
ξύνοῖδα
 Knowing, the, *αἰ εἰδότες*
 Knowledge, *ἐπιστήμη, ης*

L

Labdacus, *Λαῖδακος*
 Labor, *πόνος; κάματος*
 Labor, to, *κάμνω, αμῶ, α. 2. ἐκαμον*
 Labor-at, to, *ποιέω, ἥσω*
 Lacedæmon, *Λακεδαιμῶν, ονος, ἥ*
 Lacedæmonians, *Λακεδαιμόνιοι, οἱ*
 Lacerate, to, *δρύντω, ψω*
 Laches, *Δάχης, ητος, δ*
 Lack, to, *ἐπιλείπω*
 Ladder, *κλίμαξ, ακος, δ*
 Ladle, *τορύνη, ης*

Lady, *γυνή, gen. γυναικὸς*
 Lais, *Λαῖς, ἴδος, ἥ*
 Laius, *Λαῖος*
 Lake, *λίμνη, ης*
 Lament, to, *μύρομαι*
 Lamentation, *γῶος*
 Lamp, *λαμπάς, ἀδος, ἥ*
 Lamprus, *Λάμπρος*
 Lampsacus, *Λάμψακος*
 Lance, *λόγχη, ης*
 Land, *χθών, ονὸς, ἥ; γέα, γῆ*
 Land-forces, *πεζὸς, οὐ*
 Landing, *ἀπόβασις, εως, ἥ*
 Language, *φωνή, ης*
 Large, *πολύς, πολλή, πολὺ*
 Last, *ἐσχατος, η, ον*
 Last (adv.), *ὑστερον*
 Lasting-all-night, *πάννυχος, ον*
 Lastly, *εἵτα*
 Late, *οψέ*
 Late-indeed, *χρόνῳ εν ὑστέρω μὲν*
 Latest, *ὑστατος, η, ον*
 Laud, to, *άγαμαι*
 Laugh, to, *γελᾶω, ἄσω (ᾶ)*
 Laugh-against, to, *καταγελᾶω, ἄσω*
 Laugh-at, to, *επεγγελᾶω, ἄσω; κα-
 ταγελᾶω; προσγελᾶω*
 Laughter, *γέλως, ατος, δ*
 Laurel, *δάφνη, ης*
 Law, *νόμος*
 Law-giver, *νομοθέτης, ου, δ*
 Lawfulness, *δέμις, ἥ*
 Lay-aside, to, *κατατίθημι, α. 2. κατ-
 ἔθην*
 Lay-by, to, *παρατίθημι; ποῖτ. παρ-
 τιθέω*
 Lay-down, to, *κατατίθημι, α. 2. κατ-
 ἔθην*
 Lay-hands-on, to, *ἐπιχειρέω; ἥσω*
 Lay-hold-of, to, *λαμβάνω*
 Lay-waste, to, *πορθέω, ἥσω*
 Lead, *μόλιθος*
 Lead, to, *άγω, ξω, α. 2. ἤγον, Attic
 ἡγαγον*
 Lead-an-army, to, *στρατηγέω, ἥσω*
 Lead-astay, to, *πλανᾶω, ἥσω*
 Lead-away, to, *άγω, ξω*
 Lead-back, to, *ἀπάγω*
 Lead-out, to, *εξάγω, ξω*
 Lead-the-way, to, *ἡγεμονεύω, σω*
 Lead-upon, to, *επάγω*
 Leader, *ἡγεμῶν, ὄνος, δ*

Leading, α, ἡγεμονία, ας
 Leaf, πέταλον
 Leap, α, πήδημα, ατος
 Leap, to, ἄλλομαι, fut. ἄλοῦμαι
 Leap-out, to, ἀφάλλομαι, fut. ἀφα-
 λοῦμαι
 Leaping, α, ἄλμα, ατος
 Learn, to, μανθάνω, fut. μαθήσομαι,
 α. 2. ἐμαθον
 Learn-by-enquiry, to, πυνθάνομαι,
 fut. πεύσομαι, pp. πέπυσμαι, α. 2.
 m. επυθόμην
 Learn-from, to, εκμανθάνω
 Learn-thoroughly, to, καταμανθάνω,
 κατέμαθον
 Learned, σοφός, ἡ, ὃν
 Learning (subst.), μάθημα, ατος ;
 μάθησις, εως, ἡ
 Least, ελάχιστος, η, ον
 Least (adv.), ἥκιστα
 Leathern, σκύτινος, η, ον
 Leave, to, λείπω, ψω
 Leave-behind, to, λείπω, ψω
 Leave-by, to, απολείπω, ψω
 Leave-down, to, καταλείπω
 Leave-go, to, μεθίεμαι, μεθήσομαι
 Leave-off, to, λήγω, ξω
 Leaven, ζύμη, ης
 Leaven, to, ζυμώω, ὥσω
 Left, αριστερός, ἂ, ὃν ; λαίος, ἂ, ὃν
 Leg, κνήμη, ης
 Leisure, σχολή, ης
 Lemnos, Ἀῆμνος, ἡ
 Leonidas, Λεωνίδας, ου, ὁ
 Leontines, Λεοντῖνοι, οἱ
 Leopards'-skins, παρδαλέαι, ὧν
 Lesbian, α, Λέσβιος
 Less, ελάσσων ; ἐλάττων, ον
 Lessen, to, ἐλαττώω, ὥσω
 Lest, μή
 Lest-at-any-time, μήποτε
 Let-go, to, απολύω, σω
 Let-it-be, εἶεν
 Let-it-be-said, εἰπεῖν
 Let-no-one-of-you-imagine, παραστῇ
 μηδενὶ ὑμῶν
 Let-us-not-depart, μὴ ἐλθωμεν
 Letter, ἐπιστολή, ης
 Level, ὁμαλός, ἡ, ὃν
 Levy, to, καταγράφω, ψω
 Libation, χοῶ, ἄς
 Liberal, ἐλεύθερος, α, ον

Liberate, to, ἀπαλλάσσω, ξω
 Libya, Λιβύη, ης
 Licence, εξουσία, ας
 Licentiousness, ἀκολασία, ας
 Lie, to, κείμαι
 Lie, to (in word), ψεύδομαι, σομαι
 Lie-buried, to, κεύθω
 Lie-down, to, κατακείμαι
 Lie-in-wait-for, to, δέχομαι, ξομαι
 Life, βίος ; βίωτος ; ζωή, ἡς ; βιοτή,
 ἡς
 Lift, to, αἶρω, ἐρῶ ; αἶρω, ἄρῶ
 Light, φάος, φῶς, gen. φάεος, φωτός,
 τὸ
 Light (adj), ελαφρὸς, ἂ, ὃν
 Light-on, to, εντυγχάνω, α. 2. ἐν-
 τυχον
 Light-upon, to, τυγχάνω, α. 2. ἐτυ-
 χον
 Lighten, to (verb neuter), αστράπτω,
 ψω
 Lighting, ἀφή, ης
 Lightning, αστεροπή, ης ; στεροπή,
 ἡς
 Like, ἴσος, η, ον ; ἴσος
 Like, to, φιλέω, ἥσω
 Like, to be, προσφέρομαι
 Like-as, ἥτε
 Liken, to, εικάζω, σω
 Likeness, ομοιότης, ητος, ἡ
 Limb, γυῖον
 Line-pursued, τὰ πραττόμενα
 Linger, to, μέμνω
 Lion, λέων, οντος, ὁ
 Lioness, λείαινα, ας
 Lions'-skins, λεονταί, ὧν, αἱ
 List, to, εφορμάομαι, ἥσομαι
 Listen-to, to, κλύω, σω
 Little, ολίγος, η, ον ; μικρός, ἂ, ὃν
 Little-child, βρέφος, εος
 Little-pig, χοιρίδιον
 Live, to, βιώω, ὥσω ; ζάω, inf. ζῆν ;
 ζῶω
 Live-in, to, νέμομαι
 Live-together, to, σὺζάω, ἥσω, impf.
 συνέζαον, ων
 Livelihood, βίος
 Lofty, ἀργίλιψ, ιρος
 Loiter, to, μέλλω
 Long, μακρός, ἂ, ὃν
 Long (adv.), πάλαι
 Long, to, επιθῦμέω, ἥσω

Long-ago, ἤδη καὶ πάλαι
 Long-fore, to, ορέγομαι, ξομαι
 Look, εἶδος, εὖ
 Look, to, σκοπέω, ἤτω
 Look-about, to, παπταίνω, ἀνῶ
 Look-at, to, δέγκω, ξω
 Look-down, to, κατείδω
 Look-forward-to, to, προοράομαι, ἄσομαι
 Look-into, to, εισοράω
 Look-on, to, εισοράω, ἄσο
 Look-out-for, to, προσδέχομαι, ξομαι
 Look-towards, to, προσόπτομαι, ψομαι
 Look-up, to, αναβλέπω, ψω
 Look-up-to, to, αναβλέπω, ψω
 Look-upon, to, εφοράω, ἄσο
 Looking-glass, κάτοπτρον
 Loose, to, λύω, σω
 Loose-from, to, ἐκλύω, σω ; ἀπολύω, σω
 Loosen, to, λύω, σω
 Lop, to, τάμνω, ἀμῶ
 Lord, δεσποτῆς, ου
 Lord-over, to, κοιρανέω, ἤσω
 Lose, to, διαφθείρω, ἐρῶ
 Loss, ἀτῆ, ἡς, (ᾱ)
 Lot, μοῖρα, ας
 Loud-crash, κτύπος
 Loud-noise, δοῦπος
 Loud-voiced, ευρόψ, οπος
 Love, ἀγάπη, ἡς
 Love, to, φιλέω, ἤσω
 Lovely, ἐρατεινός, ἡ, δν
 Low, αἰσχροῦς, ἂ, δν
 Loxias, Λοξίας, ου, δ
 Lucan, Λουκᾶνδς
 Lucrative, more, κερδίων, ου
 Lump, φύρᾱμα, ατος
 Lurk, to, κυπτάζω, σω
 Lust, ἐπιθυμία, ας
 Lute, βάρβιτον
 Luxury, τρυφή, ἡς
 Lycian, Λύκιος, α, ου
 Lycon, Λύκων, ωνος, δ
 Lycurgus, Λυκούργος
 Lydda, Λυδδα, ἡς
 Lydians, Λυδοί, οἱ
 Lyre, λύρα, ας
 Lysias, Λυσίας, ου, δ
 Lysistratus, Λυσίστρατος

M

Machinate, to, μηχανάομαι, ἤσομαι
 Macrinus, Μακρίνος
 Mad, κακοδαιμονῶν, ὦσα, ὦν
 Mad, to be, μαίνομαι, fut. μανήσομαι
 Made-of-bulls'-feet, ταυρόπους, οδος
 Madness, μανία, ας ; ἀνοια, ας
 Magic, γοητεία, ας
 Magistracy, ἀρχή, ἡς
 Magnanimous, μεγαλήτωρ, ορ
 Magnificently, μεγάλως
 Maia, Μαία, ας ; Μαιᾶς, ἄδος
 Maid-servant, δμωή, ἡς
 Majesty, σέβας, τὸ
 Majority, the, οἱ πλεῖντες (Ionic)
 Make, to, ποίεω, ἤσω
 Make-a-descent, to, δῦμι, α. 2. ἐδυν
 Make-a-loud-noise, to, βοθέω
 Make-adverse-preparations, to, ἀντι-
 παρασκευάζομαι, σομαι
 Make-an-agreement, to, ὁμολογέω, ἤσω
 Make-an-attack, to, ἐσθάλλω, fut
 ἐσθαλῶ, α. 2. ἐσέβαλον
 Make-an-impression-on, to, ἀντιλαμ-
 βάνομαι
 Make-an-inroad, to, ἐσθάλλω, α. 2.
 ἐσέβαλον
 Make-clear, to, σαφηνίζω, σω
 Make-common, κοινωνέω
 Make-cowardly, to, κακίζω, σω
 Make-divinations, to, μαντεύομαι, σομαι
 Make-enquiries, to, ἐρομαι, α. 2.
 εἰρόμην
 Make-enquiry, to, ἀνιστορέω
 Make-firm, to, οχυρόω, ὥσω
 Make-glad, to, ευφραίνω, ἄνῶ
 Make-haste, to, ἀνύω, σω
 Make-light-of, to, φανλίζω, σω
 Make-mention, to, μνάομαι, ἤσομαι
 Make-money, to, χρηματίζομαι, σομαι
 Make-preparations, to, παρασκευάζο-
 μαι, σομαι
 Make-ready, to, εξαρτύω, ὥσω
 Make-room-for, to, ἐκχωρέω
 Make-sharp, to, δῆγω, ξω
 Make-the-attack, to, προσπίπτω
 Make-to-appear, to, φαίνω, ἄνῶ
 Make-to-attend, to, σπάζω, σω
 Make-to-bend, to, λυγίζω, σω

Make-to-burst-out, to, ῥάσσω, ξω
 Make-to-cease, to, παύω, σω
 Make-to-flow, to, ῥέω, εὔσω
 Make-to-stand, to, ἵστημι, στήσω
 Make-use-of, to, χράομαι, ἵσομαι
 Malady, νόσος, ἡ
 Male, ἀρσεν, εν
 Male-child, υἱεύς, ἑως
 Malice, κακία, ας
 Malignity, κακότης, ας
 Mal-treat, to, λυµαίνομαι
 Man, ἄνθρωπος; ἀνὴρ, gen. ἀνέρος, ἀνδρός
 Man, the, ἀνὴρ
 Man, to, πληρῶω, ὥσω
 Manage, to, ἐξηγέομαι, ἵσομαι
 Mandane, Μανδάνη, ης
 Manfully, ἀνδρείως
 Manifest, φανερός, ὁ, ὄν
 Manifest, to, δέκνυμι, ὥσω
 Manifestly, σαφῶς
 Manifold, παντοδαπός, ὁ, ὄν
 Manikin, ἀνθρώπιον
 Manlike, ἀνθρώπινος, η, ον
 Manliness, ηγορέα, ας
 Manly, to be, ἀνδρίζομαι
 Manly-feeling, ἀνδρεία, ας; ἀνδρία
 Manner, τρόπος
 Manner-of-living, διαίτα, ης
 Manners, ἡθεα, ἡθη, τὰ; gen. ηθέων, ηθῶν
 Manœuvres, στρατηγήματα, ὧν, τὰ
 Mansion, οἰκησις, εως, ἡ
 Many, πολλοί, αἱ, ὁ
 Many-times-greater, πολλαπλήσιος, α, ον
 Marathon, Μαραθῶν, ὄνος, ὁ
 March, Μάρτιος
 March, a, επιστρατεία, ας
 March, to, πορεύομαι, σομαι
 March-against, to, επιστρατεύω, σω
 Mardonius, Μαρδόνιος
 Mare, ἵππος, ἡ
 Maritime, παράλος, ον
 Mark, a, σκοπός
 Mark, to, ὁράω, ὥσω; Ion. ὀρέω
 Market, αγορά, ᾤς
 Market-place, αγορά, ᾤς
 Marriage, γάμος
 Marriage-bed, ευνὴ γαμήλιος
 Marry, to, γαμέω, fut. γαμήσω, γαμῶ, a. 1. ἑγγίμα

Mars, Ἄρης, εος; acc. εα, ην, ὁ
 Martial, πολεμικός, ὁ, ὄν
 Marvel, θαῦμα, ατος
 Marvel-at, to, αγάομαι, a. 1. π. ηγάσθην
 Marvellously, θαυμαστῶς
 Master, κύριος
 Master-over, ἐγκρατής, ἐς
 Mastery, ἐγκράτεια, ας
 Mat, ψάθος
 Materials, ὕλη
 Matrimonial, γαμικός, ὁ, ὄν
 Matter, πρᾶγμα, ατος
 May-be-first-struck, κε φθῇ τυπείς
 May-you-be, τυγχάνεις ὧν
 Me, ἐμε, μέ; of me, ἐμοῦ, μοῦ; to me, ἐμοί, μοί
 Mean, δυσγενής, ἐς
 Mean, to, λέγω, ξω
 Mean-while, μεταξύ
 Meaning, διάνοια, ας
 Meaning-to-save, σώσω
 Meanly, φαύλως
 Means-of-living, βίος
 Means-of-subsistence, βίотος
 Measure, βούλευμα, ατος
 Meat, σίτος
 Meddle-with, to, ἄπτομαι, ψομαι
 Mede, Μῆδος
 Medea, Μήδεια, ας
 Medicine, φάρμακον
 Meditate, to, μερμηρίζω, ξω
 Meditating-an-attack, to be, διανοεῖσθαι ὡς επιχειρήσων
 Meet, δεινός, ὁ, ὄν
 Meet, to, ἀντάω, ἵσω
 Meet-with, to, συντυγχάνω, a. 2. συνέτυχον
 Meeting, ἐκκλησία, ας
 Megacles, Μεγακλής, ὁ
 Melancholy, ἰάλεμος, ον (adj.)
 Melanthius, Μελάνθιος
 Melitus, Μέλιτος
 Mellon, Μέλλων, ὄνος, ὁ
 Melt, to, τήκω, ξω
 Member, κῶλον
 Memorable, more, Ionic acc. pl. neut. λόγου μέζω for μείζονα
 Memorial, μνημεῖον, ον
 Memory, μνήμη, ης
 Men-of-the-adverse-party, ἀντιστασιῶται, ὧν

- Men-of-the-third-generation, *τρίτατοι*
 Men-of-their-own-as-colonists, *αὐτῶν ἐποίκοι*
 Mendesian, *Μενδήσιος, α, ον*
 Menelaus, *Μενέλαος*; Attic *Μενέλεως, ω, φ, δ*
 Mention, *βάξις, εως, ή*
 Mention, to, *φράζω, σω*
 Meonians, *Μήονες, ων, οί*
 Merchant, *έμπορος*
 Mercilessly, *νηλεώς*
 Mercury, *Έρμής, ου, δ*
 Merely, *μόνον*
 Merry, *ήδους, εία, υ*
 Message, *αγγελία, as*
 Messenger, *άγγελος*
 Metamorphose, to, *μεταβάλλω*
 Methinks, *οἶμαι*
 Mid-day, *μέσον ήμαρ, τδ*
 Middle (adj.), *μέσος, η, ον*
 Middle, the, *μέσον*
 Might, *βία, as*
 Might-perhaps-die, *τυχδν αν φθάσειε τελευτήσαι*
 Mild, *ίλεως, ω*
 Mildness, *πραότης, ητος, ή*
 Milesian, *Μιλήσιος, α, ον*
 Miletus, *Μίλητος, ή*
 Milk, *γάλα, ακτος, τδ*
 Milk, to, *αμέλω, ξω*
 Mill, *μύλη, ης*
 Millions, *Μιλτιάδης, ου, acc. εα, ην, δ*
 Mimmermus, *Μίμνερμος*
 Mina, *μνᾶ, ᾱς*
 Mind, *νόος, νοῦς*; gen. *νόου, νοῦ*
 Mind, to, *αλέγω*
 Mindful, to be, *μνάομαι, ήσομαι*
 Mine, *μέταλλον*
 Mine (adj.), *εμδς, ή, δν*
 Minerva, *Παλλάς, ᾱδος*; *Αθήνη, ης*; *Αθηναία, as*
 Minister, *αμφίπολος*
 Minister, to, *ύπουργέω, ήσω*
 Minos, *Μίνως, ωος, δ*
 Mirth, *παιγνιά, ᾱς*
 Mischief, *βλαση, ης*
 Mischievous, *κακούργος, ον*
 Misdeeds, *τά ήμαρτημένα*
 Miserable, *τάλας, αινα, αν*; *μέλεος, α, ον*
 Misfortune, *τύχη, ης*
 Miss, to, *άμαρτάνω, fut. άμαρτήσω*
 Mission, *πρέσβευσις, εως, ή*
 Mistake, to, *διαψεύδω, σω*
 Mistaken, to be, *άμαρτάνω, fut. άμαρτήσω*
 Mistress, *δέσποινα, ης*
 Mithradātes, *Μιθραδάτης, ου, δ*
 Mitylene, *Μιτυλήνη, ης*
 Mityleneans, *Μιτυληναῖοι, οί*
 Mix, to, *μίγνυμι, fut. μίξω*
 Mix-together, to, *συμμίγνυμι, fut. συμμίξω*
 Moan, to, *επικωκῶ, σω*
 Mob, *οί πολλοί*
 Mode-of-bringing-up, *τροφή, ης*
 Mode-of-government, *πολιτεία, as*
 Mode-of-life, *βίος*
 Mode-of-living, *δίαίτα, ης*
 Moderate, *μέτριος, α, ον*
 Moderately, *μετρίως*
 Modesty, *αιδώς, όος, οῦς, ή*
 Molest, to, *τρώω, σω*
 Money, *αργύριον*
 Monstrous, *πελώριος, ον*
 Month, *μήν, ηνδς, δ*
 Monument, *σῆμα, ατος*
 Moon, *σελήνη, ης*
 More, *πλέον, ον*; *πλείων, ον*; Ion. gen. *πλεῦνος, pl. πλεῦνες*
 More (adv.), *μᾶλλον*; Attic *πλεῖν*
 More-at-length, *εν πλεόνι λόγῳ*
 More-good, *πλέω αγαθά*
 More-their-own, *οικειότερος, α, ον*
 Moreover, *ιδέ*
 Morning, *ήως, όος, οῦς, ή*
 Morosely, *χαλεπῶς*
 Mortal, a, *βροτδς*; *θνητδς*
 Mortal (adj.), *θνητδς, ή, δν*
 Most, *πλείστος, η, ον*
 Most (adv.), *μάλιστα*
 Most-of-the-dwellings, *οικίαι αί μὲν πολλαί*
 Mostly, *μάλιστα*
 Mote, *κάρφος, εος*
 Mother, *μήτηρ, τέρος, τρδς*
 Mother-city, *μητρόπολις, εως, ή*
 Motion, *κίνησις, εως, ή (ι)*
 Motive, *αίτια, as*
 Mound, *τύμβος*
 Mount, to, *αναβαίνω*; *ικάνω*
 Mountain, *όρος, εος*

Mountain (adj.), ὄρειος, α, ον
 Mourn, to, πενθέω, ἥσω
 Mourning, α, ὀδυρμα, ατος
 Mouse, μῦς, υὸς, ὁ
 Mouth, στόμα, ατος
 Move, to, πορεύομαι, σομαι
 Much, πολὺς, fem. πολλή, neut. πολὺ
 Much (adv.), μάλα; πολὺ
 Much-envied, πολύζηλος, ον
 Much-learned, πολυμαθής, ἐς
 Much-pressed, to be, πονέομαι, ἥσο-
 μαι
 Much-resounding, πολύφλοισθος, ον
 Much-shaded, πολυστεφής, ἐς
 Much-wrought, πολύκμητος, ον
 Mucius, Μούκιος
 Mule, ἡμίονος
 Multitude, δῆμος
 Murder, φόνος
 Murder, to, φονεύω, σω
 Murderer, φονεὺς, ἕως
 Murderous, φόνιος, α, ον
 Musæus, Μουσαῖος
 Muse, μουσα, ης
 Music, μουσική, ης
 Must-be-done, πρακτέον
 Must-be-helped, ἐστιν ωφελητέος, α,
 ου
 Must-not-be-overlooked, ουκ ἐστι
 περιοπτέος, α, ον
 My, ἐμὸς, ἡ, ὃν
 Mycale, Μυκάλῃ, ης
 Myrtle (adj.), μυρσινὸς, ἡ, ὃν
 Myself, αὐτὸς; acc. ἐμαυτὸν; of
 myself, ἐμαυτοῦ; to myself, ἐμαυτῷ

N

Nail, ὀνύξ, υχος, ὁ
 Naked, γυμνός, ἡ, ὃν
 Name, ὄνομα, ατος; Ionic οὔνομα
 Name, to, ονομάζω, σω
 Name-by-change, to, μετονομάζω, σω
 Nameless, ἀνώνυμος, ον
 Nanno, Ναννώ, ὅος, οὖς, ἡ
 Nard, νάρδος, ἡ
 Narration, λόγος
 Narrow, στενός, ἡ, ὃν
 Narrow-place, στενοχωρία, ας
 Narrowly, μικρὸν
 Nation, ἔθνος, εὸς

Natural, it is, ἐγγίνεται
 Nature, φύσις, ιος, ἕως, ἡ
 Naval-battle, ναυμαχία, ας
 Naval-commander, ναύαρχος
 Navy, ναυτικὸν
 Near (adv.), πέλας; πλησίον
 Near (prep.), πρὸς
 Near-thinking, ἐγγὺς τοῦ οἰεσθαι
 Nearly, σχεδόν
 Necessaries, ἐπιτήδεια, ων, τὰ
 Necessaries-of-life, τὰ δέοντα
 Necessary, αναγκαῖος, α, ον
 Necessary, it is, δεῖ
 Necessity, ἀνάγκη, ης
 Neck, αυχήν, ἐνος, ὁ
 Necos, Νεκῶς, ὡς, ὁ
 Need, χρεὼ, ὡς, ἡ
 Need, to, δέομαι
 Neglect, to, παραμελέω, ἥσω
 Negligence, ἀμέλεια, ας
 Neighbor, γείτων, ονος
 Neither, οὐδὲ
 Neither-at-any-time, μηδέποτε
 Neither - of - the - parties, μηδέτεροι,
 αι, α
 Neither-yet, οὐδέπω
 Neleus, Νηλεὺς, ἕως, Ion. ἦος, ὁ
 Neptune, Ποσειδάων, ἄωνος, ὁ
 Nest, κατασκήνωσις, ιος, ἕως, ἡ
 Net, δίκτυον
 Never, οὐποτε
 Never-at-any-time, ουδεπώποτε
 Nevertheless, ὅμως
 New, νέος, α, ον
 New, more, νεώτερος, α, ον
 New-married, νεόγυος, ον
 Next, ἐπιγιγνόμενος, η, ον
 Next-to, ἐξῆς
 Nicias, Νικίας, ου, ὁ
 Night, νύξ, gen. νυκτὸς, ἡ
 Night (adj.), νυκτερινός, ἡ, ὃν
 Nile, Νεῖλος
 Nimble, κούφος, η, ον
 Nine, ἐννέα
 Ninety, ἐννεήκοντα
 Ninth, εἰνατος, η, ον; ἐννατος, η, ον
 Nisean, Νισαῖος, α, ον
 Nitocris, Νίτωκρις, ιος, ἡ
 No (adj.), οὐδείς, fem. ουδεμία, neut.
 ουδέν
 No-by, μὰ
 No-longer, οὐκέτι

No-more, *μηκέτι*
 No-one *οὐδεὶς, ουδεμία, ουδὲν ; μη-
 δεις, &c.*
 No-profit, *ουδὲν πλεόν*
 Noble, *ευγενής, ἔς*
 Noble-minded, *γενναῖος, α, ον*
 Nobles, *ὁμότιμοι*
 Nod, to, *κατανεύομαι, σομαι*
 Noise, *ψόφος*
 Nominally, *πρόφασιν, κατὰ being
 understood*
 None, *οὐδεὶς, ουδεμία, ουδὲν*
 Nor, *μηδὲ*
 Nor-any-one, *οὔτε οὐδεὶς*
 Nor-any- other- thing - being-a-care,
οὔτε μέλον ἄλλο
 Nor-any-thing, *μήτε μηδὲν*
 Not, *οὐ before a consonant ; ουκ
 before a soft vowel ; ουχ before
 an aspirate, but ουκ in Ionic*
 Not-amongst-all, *πρὸς ουχ ἅπαντας*
 Not-and, *οὔτε*
 Not-any, *μήτις, neut. μήτι*
 Not-any-one, *μηδεὶς, μηδεμία, μηδὲν*
 Not-any-the - more - for - that, *ουδὲν
 μᾶλλον*
 Not-any-thing, *μηδὲν*
 Not-at-all, *μηδὲν*
 Not-at-all-does - it-behove-us, *ουδὲν
 προσήκει*
 Not-at-any-time, *μήποτε*
 Not-bold, *ἀτολμος, ον*
 Not-caring, *αμελέων, οὔσα, ον*
 Not-easy, *αλεγεινὸς, ἡ, ὄν*
 Not-either, *μήτε*
 Not-even, *ουδὲ*
 Not-even-one, *ουδαμὸς, ἡ, ὄν*
 Not-ever, *ουδέποτε*
 Not-from-any-danger-having-come-
 upon-him, *δεινοῦ ἐπιόντος ουδενὸς*
 Not-having-become, *μὴ γενόμενος*
 Not-ignorant, to be, *ουκ αγνοέω*
 Not-in-any-way, *ουδὲν*
 Not-in-the-least, *ἥκιστα*
 Not-one, *μηδεὶς, μηδεμία, μηδὲν*
 Not-seen-before, *αοράτὸς, ὄν*
 Not-so, *πώμαλα*
 Not-then, *οὔκουν*
 Not-therefore ? *οὐκοῦν ;*
 Not-to-be-borne, *ουκ ανασχετὸς, ον*
 Not-to-be-upset, *τὸ μὴ σφάλλεσθαι*
 Not-to-fail, *πρὸς τὸ μὴ ελλείπεσθαι*

Not-to-wall-them-off, *μὴ ἂν σφᾶς
 ἀποτερίχσαι*
 Not-yet, *οὔπω*
 Not-yet-grown-up, *ἀνησος, ον*
 Note, *δέλτος, ον, ἡ*
 Nothing, *ουδὲν, gen. ουδενὸς*
 Notice, to, *αισθάνομαι*
 Notion, *ιδέα, ας*
 Notorious, *επαίστος, ον*
 Nourish, to, *τρέφω, fut. θρέψω*
 Nourished-with, *σύντροφος, ον*
 Nourisher-of-the-youths, *κουροτρό-
 φος*
 Nourishment, *τροφή, ἡς*
 Now, *νῦν*
 Now-is-the-time, *ακμάζει*
 Number, *αριθμὸς*
 Numerous, *πολὺς, πολλή, πολὺ*
 Nuptials, *ὕμναιος*
 Nymph, *Νύμφα, ἡς*
 Nysian, *Νύσιος, α, ον*

O

O, *ὦ*
 Oak, *δρῦς, υὺς, ἡ*
 Oath, *ὄρκος*
 Obedience, *ὕπακοή, ἡς*
 Obey, to, *πείθομαι, σομαι*
 Object, to, *αντιτείνω, ἐνῶ*
 Objects-of-envy, to be, *ἐπιφθόνως
 διακείσθαι*
 Obliterate, to, *αφανίζω, σω*
 Oblivion, *λήθη, ἡς*
 Obolus, *οβολὸς*
 Obscure, *ορφναῖος, α, ον*
 Obscurity, *κνέφας, τὸ*
 Observation, *έπος, εος*
 Observe, to, *καταμανθάνω, α. 2. κατ-
 έμαθον*
 Obstruct, to, *εμποδίζω*
 Obtain, to, *κτάομαι, ήσομαι, κέκτη-
 μαι*
 Obtain-by-lot, to, *λαγχάνω, α. 2.
 έλαχον*
 Obtain-by-plunder, to, *ληΐζομαι, σο-
 μαι*
 Occasion, *καιρὸς*
 Occur, to, *παρίστημι, α. 2. παρέσθην*
 Ocean, *Ωκεανὸς*
 Odious, more, *εχλίων, ον (i)*
 Odium, *απέχθεια, ας*

Odyssey, Οδύσσεια, as
 Œdipus, Οιδίπους, gen. ποδος and
 που, ὁ
 Œnoë, Οινόη, ης
 Of-all-kinds, παντοῖος, α, ον
 Of-course, ὅη
 Of-greater-consequence, περὶ πλεί-
 ονος
 Of-his-own-accord, ἐκῶν τε εἶναι
 Of-more-importance, μείζων, ον
 Of-old, πάλαι
 Of-such-a-kind, τοῖος, α, ον
 Of-ten-years'-duration, δεκαετής, ἐς
 Of-the-same-family, ξύνοικος, ον
 Of-the-same-name, δμώνυμος, ον
 Of-various-kinds, παντοῖος, α, ον
 Of-what-kind, ποῖος, α, ον
 Of-what-sort, ὁποῖός τις
 Of-which, ὅτου
 Of-you, σέθεν
 Of-your-answering, τὸ σὲ ἀποκρίνασ-
 θαι
 Offence, ἁμάρτημα, ατος
 Offend, to, εξαμαρτάνω
 Offer, to, προσφέρω
 Offer-up, to, ἔρδω; ἐρδω
 Offering, δῶρημα, ατος
 Office, τέλος, εος
 Officer, ἐξηγητής, οὔ
 Offspring, τέκος, εος; σπέρμα, ατος
 Often, πολλάκι, πολλάκις
 Oh, οἱ
 Oh-me, οἶμοι ἐγὼ
 Oh-that, εἴθε with optative
 Oil-cruet, λήκυθος, ἡ
 Ointment, μύρον
 Old; γέρον, ουσα, ον
 Old, to be, γηράω, άσω
 Old-age, γῆρας, αος, τὸ
 Old-man, γέρον, οντος
 Old-woman, γράυς, άδς, ἡ
 Older, πρεσβύτερος, α, ον
 Oligarchy, ολιγαρχία, as
 Olive, ελαία, as
 Olympian, Ολύμπιος, α, ον
 Olympus, Ὀλυμπος
 Omit, to, ἐλλείπω, ψω
 On, ἐπὶ
 On-account-of, ἔνεκα; εἵνεκα
 On-account-of-what, διότι
 On-foot, βαδίζων
 On-high, ὑψόσε; ὑψοῦ

On-some-occasions, ἐστὶν ὅπου
 On-the-contrary, αὐ
 On-the-ground, χαμαί
 On-the-instant, παραντοῖκα
 On-the-other-hand, αὐτάρ
 On-the-other-side, ἐτέρωθε, -θεν
 On-the-outside, ἐξωθεν
 On-the-right, ἐκ δεξιῶν
 On-the-spot, αὐτίκα
 On-what-account, ἐφ' ὅτε
 Once, ποτε; Ionic κοτε
 One, εἰς, μία, ἐν; gen. ἑνός, μιᾶς, ἐνός
 One-another, ἀλλήλοισι, αι, α
 One-eyed, μονῶψ, ὥπος
 One-of-the-two, ἕτερος, α, ον
 One-on-the-other, ἐκάτερος, α, ον
 One-who-thinks, οἰόμενος
 One-without-a-hearth, ἀνέστιος, ον
 One-without-law, ἀθέμιστος, ον
 One-without-ward, ἀφρήτωρ, ορ
 Oneself, of, ἑαυτοῦ, ἧς, οὔ
 Only, μόνος, η, ον
 Only (adv.), μόνον
 Only-but-now, ἄρτι
 Onomacritus, Ονομάκριτος
 Open, προφανής, ἐς
 Open, to, λύω, σω; οίγνυμι, οίξω
 Opine, to, δοξάζω, σω; ἡγέομαι
 Opinion, γνώμη, ης
 Opponents, ἐναντίοι
 Opportune, most, επιτηδεώτατος, η,
 ον
 Opportunity, καιρός
 Oppose, to, ἀντιλέγω, ξω
 Opposite, ἐναντίος, α, ον
 Opposite-to, αντίον; pl. αντία
 Oppress, to, κακῶω, ὥσω
 Oppressive, ἀργαλέος, α, ον
 Opulent, ὀλέσιος, α, ον
 Or, ἢ; poet. ἢ
 Or-not, καὶ μὴ
 Oracle, λόγιον; μαντεῖον
 Oration, λόγος
 Orb, κύκλος
 Orcus, Ἄδης, ου, Αἴδης, ου, ὁ
 Ordain, to, επικλῶω, σω
 Order, τάξις, εως, ἡ
 Order, to, κελεύω, σω
 Order-to, to, προστάσσω, ξω
 Orestes, Ορέστης, ου, ὁ
 Ornament, ἄγαλμα, ατος
 Orontes, Ορόντης, ου, ὁ

Oropians, Ὀρώπιοι, οἱ
 Orphan, ὀρφανός, ἡ, ὄν
 Orpheus, Ὀρφεύς, ἑως, ὁ
 Other, ἄλλος, ἡ, ο; other (of the two) ἕτερος, α, ον
 Other-sacred-purposes, ἄλλα τῶν ἱερῶν
 Otherwise, ἄλλῃ
 Ought, inf. δεῖν
 Ought-we, χρεῶν ἡμᾶς
 Ounce, ουνγκία, ας
 Our, ἡμέτερος, α, ον
 Our-future-circumstances, τὰ μέλλοντα
 Our-own, ἡμέτερος, α, ον
 Ourselves, ἡμεῖς αὐτοί
 Out-of, εκ; ἀπὸ
 Out-of-doors, δύραζε
 Out-of-the-way, ἐκποδᾶν
 Out-of-what, ἀφ' ὧν
 Outrageous, βίαιος, α, ον
 Outrageously, βιαίως
 Outrageousness, ὕβρις, εως, ἡ
 Outstripping, διενεγκᾶν
 Over, ἐπὶ
 Over-joy, τὸ περιχαρὲς
 Over-old, ὑπεργήρως, ων
 Overcome, to, κρατέω, ἥσω
 Overflow, to, πληθύνω, ὕσω
 Overlook, to, περιοράω, ἄσω
 Overpower, to, κατακρατέω, ἥσω
 Oversight, ὑπεροψία, ας
 Overtake, to, κιχάνω
 Overthrow, an, μεταβολή, ἡς
 Overthrow, to, πέρθω, σω
 Overturn, to, καταστρέφομαι, ψομαι
 Owe, to, οφείλω, α. 2. ὄφελον
 Own-brother, κασίγνητος
 Ox, βούς, gen. βοδός

P

Patches, Πάχης, ου, ὁ
 Page, δερᾶπαν, οντος, ὁ
 Pain, λύπη, ης, (ῥ)
 Pain, to, αλγύνω, ὕνω
 Painful, λύπρὸς, ἂ, ὄν
 Painting, ζωγραφία, ας
 Palace, βασιλεῖον; ἀνάκτορον
 Palm, φοινίξ, ἱκος, ὁ
 Palm (of the hand), παλάμη, ης

Palpitate, to, πάλλομαι, pf. πέπαλμαι
 Pan, Πᾶν, ἀνδρ, ὁ
 Pandion, Πανδίων, ονος, ὁ
 Pang, ἄχος, εος
 Parcel-out, to, διαμοιράομαι
 Pardon, συγγνώμη, ης
 Parent, γονεὺς, ἑως, Ion. ἦος, ὁ; τοκεὺς, ὁ
 Paris, Πάρις, ἴδος, ἰος, ὁ
 Park, παράδεισος
 Parmenides, Παρμενίδης, ου, ὁ
 Parricide, πατροφονεὺς, ἑως, Ionic ἦος, ὁ
 Parsley, σέλινον
 Part, μέρος, εος
 Partake, to, μετέχω, fut. μεθέξω
 Partake-of, to, ξυμμετίσχω
 Participate, to, μετέχω, fut. μεθέξω
 Particular, gen. του, dat. τῷ
 Particularly, μάλιστα
 Partner, σύνζυγος, ὁ, ἡ
 Pass, to, παρειμι
 Pass-death-against, to, κατακρίνω θάνατον
 Pass-life, to, βιοτεύω, σω
 Pass-out-of, to, εκβαίνω
 Pass-over, to, περαιόομαι, ὥσομαι
 Pass-through, to, διαπρήσσω, ξω
 Passage, πάροδος, ἡ
 Passing, a, διάβασις, ἰος, εως, ἡ
 Passion, δῦμὸς
 Past, γεγεννημένος, η, ον
 Pasture, νομὸς
 Pasture, to, νέμομαι
 Pate, κάρᾱ, ἄτος, τὸ; κάρη, τὸ
 Paternal, πατρῶς, α, ον
 Paternal-land, πατρὶς γαῖα, πατρίδος γαίας, ἡ
 Path, ὁδός, ἡ; κέλευθος, ἡ, plur. κέλευθοι, α; ἀτραπός, ἡ
 Patiently, κούφως
 Patroclus, Πάτροκλος
 Patron, προστάτης, ου, ὁ
 Pausanias, Πανσανίας, ου, ὁ
 Pause, to, καταπαύω, σω
 Pave, to, στρώννυμι, στρώσω
 Pawn, to, ενεχυράζω, σω
 Pay, μισθός
 Pay, to, τίω, σω
 Pay-back, to, αμείβομαι, ψομαι
 Pay-no-regard-at-all-to, ὥραν ποι-εῖσθε μηδαμῶς

Pay-regard, to, επιμέλομαι
 Peace, ειρήνη, ης
 Peace-maker, ειρηνοποιός
 Pear, όγχνη, ης
 Peculiar, ιδίος, α, ον
 Pedestrian, πεζός, ή, όν
 Pelasgians, Πελασγοί, ών, οί
 Peleus, Πηλεΐς, Att. έως, Ion. ήος, ό
 Pellene, Πελλάνη, ης
 Peloponnesians, Πελοποννήσιοι, ών, οί
 Penalty, ζημία, ας
 Penelope, Πηνελόπεια, ας, ή
 Penetrate, to, λεύσσω
 Penetration, μήτις, ιος, ή
 Penéus, Πηνειός
 Pensive, ακέων, οντος
 Pentheus, Πενθεΐς, έως, ό
 People, λαός, Attic λεώς; δήμος
 Perceive, to, δέρκω, ξω; νοέω, ήσω
 Perfect, τελήςεις, εσσα, εν
 Perfect, to, τελέω, έσω
 Perform, to, ποιέω, ήσω
 Perhaps, ίσως
 Perianther, Περιάνδρος
 Pericles, Περικλής, έους, ό
 Peripolium, Περιπόλιον. Some however consider this not as a proper name, but as meaning the space about a city
 Perish, to, έρρω
 Perish-utterly, to, διόλλυμαι, a. 2. m. διωλόμην
 Permit, to, εάω, άσω (ā)
 Perpetrate, to, δράω, άσω (ā)
 Perpetual, συνεχής, ές
 Perpetually, συνεχέως αιεί
 Perplexity, απορία, ας
 Persevere, to, διαμένω, ενω
 Persevere-in, to, έχομαι
 Persian, Περσικός, ή, όν
 Persians, the, Πέρσαι, ών, οί
 Persist, to, διαγίνομαι, pf. pass. διαγεγένημαι
 Person, σώμα, ατος
 Person-who-knows, the, ό επιστάμενος
 Persons -of-like -age -with -himself, ό-μήλικες, ών, οί
 Persuade, to, πείθω, σω
 Persuasive, πιθανός, ή, όν

Pest, λογός
 Pestilence, λοιμός
 Petition, to, δέομαι
 Phæacians, Φαίᾱκες, ών, οί
 Phalerian, Φαληρεΐς, έως, ό
 Phial, φιάλη, ης
 Philebus, Φίληβος
 Phileimon, Φιλήμων, ονος, ό
 Philip, Φίλιππος
 Philo, Φίλων, vos, ό
 Philocrates, Φιλοκράτης, acc. ην, ό
 Philosopher, φιλόσοφος
 Philosophize, to, φιλοσοφέω, ήσω
 Philosophy, φιλοσοφία, ας
 Phocæa, Φωκαία, ας
 Phocæans, Φωκαίέες, έων, οί
 Phocian, Φωκικός, ή, όν
 Phocians, Φωκίέες, έων, οί
 Phocion, Φωκίων, άνος, ό
 Phœbus, Φοῖβος
 Phœnician, fem., Φοίνισσα, ης
 Phœnicians, Φοίνικες, ών, οί
 Phronime, Φρονίμη, ης
 Phrygians, Φρύγες, ών, οί
 Phrynichus, Φρύνιχος
 Phrynus, Φρύνις, ιος
 Pieces-of-meat, κρέατα, contr. κρέα, τὰ
 Pierce, to, τιτρώσκω, fut. τρώσω
 Pieria, Πιερία, ας
 Pile-of-earth, χώμα, ατος
 Pillage, to, διαρπάζω, σω
 Pillage-from, to, εκπέρθω, a. 2. εξέπραθον
 Pillar, κίων, ονος, ή
 Pilot, κυβερνήτης, ου, ό
 Pindar, Πίνδαρος
 Pious, most, ευσεβέστατος, η, ον
 Pipe, αυλός
 Piræus, Πειραιεύς, έως, ώς, ό
 Pirene, Πειρήνη, ης
 Pisistratus, Πεισιστρατος
 Pit, βάραθρον
 Piteous, ελεήμων, ον
 Pitiless, νηλεής, ές
 Pittacus, Πίττακος
 Pittheus, Πιτθεΐς, έως, ό
 Pity, οίκτος
 Pity, to, οικτείρω, ερω
 Place, τόπος
 Place, to, τίθημι, fut. θήσω, a. 1. έθηκα.

- Place-down, to, τίθηναι, θέσω, α. 2.
έθην
- Place-mind-on, to, εφίεμαι
- Place-of-assembly, αγορά, ας
- Place-on, to, επιτίθηναι, α. 2. επέθην
- Placed, to be, καθίσταμαι, pf. κατέ-
στηκα
- Placed-round, he has, περιέστησε
- Plague, λοιμός, ου
- Plain, πέδον ; πεδίων ; δάπεδον
- Plaintiff, κατήγορος
- Plan, μηχανή, ης
- Plan, to, μηχανάομαι, ήσομαι ; τεχ-
νάομαι
- Plan-of-living, διαιτήματα, ων
- Plataea, Πλαταιαί, ων
- Plataeans, Πλαταιέες, έων, υς
- Plato, Πλάτων, ωνος, ό
- Play, a, δράμα, ατος
- Play, to, παίζω, ξω, σω
- Play-on-the-pipe, to, συρίζω, γξω
- Plea, πρόφασις, εως, ιος, ή
- Pleasant, φίλος, η, ον
- Pleasantly, more, ήδιον
- Please to, άνδάνω ; αρέσκω
- Pleased, άσμενος, η, ον ; αρεσκόμε-
νος
- Pleasure, ήδονή, ης
- Pleistarchus, Πλεισταρχος
- Plethrum, πλέθρον
- Plot, to, νεωτερίζω, σω
- Pluck, to, δρέπω, ψω
- Plunder, λεία, ας
- Plunder, to, σκυλεύω, σω
- Plunge-in-the-water, to, δύομαι
- Poem, ποίημα, ατος
- Poetry, ποίησις, εως, ή
- Point-of-the-spear, αιχμή, ης
- Point-out, to, σημαίνω, άνω
- Point-out-the-way, to, εξηγέομαι
- Poison, φάρμακον
- Political, πολιτικός, ή, όν
- Polity, πολιτεία, ας
- Polus, Πώλος
- Polyclitus, Πολύκλειτος
- Polycrates, Πολυκράτης, ό
- Polynices, Πολυνείκης, εος, ό
- Pomp, πομπή, ης
- Poor, πένης, ητος
- Popular-party, δήμος
- Porch, στοά, ας
- Porsenna, Πορσίνας, ου, ό
- Portent, τέρας, εος
- Portheus, Πορθεύς, έως, ό
- Possess, to, έχω, fut. εξω
- Possessed-of, εκτημένος
- Possession, κτήσις, εως, ή
- Possessions, κτέατα, ων ; κτήματα,
ων
- Possible, it is, οίον τε εστι
- Post, τάξις, εως, ιος, ή
- Posterior, ύστερος, α, ον
- Posterity, οψίγονοι, ων, οί
- Postpone, to, υπερίθηναι
- Posture, έδρα, ας
- Potency, δυναστεία, ας
- Potent, δυνατός, ή, όν
- Pound, to, κατασώχω
- Pour, to, χέω, εύσω
- Pour-against, to, καταχέω, εύσω
- Pour-out, to, εκχύνω (ύ)
- Pour-tears, to, διακρυχέω
- Pour-upon, to, επιχεύω
- Poverty, πενία, ας
- Power, αρχή, ης
- Powerful, καρτερός
- Powerful, more, κρείττων, ον
- Powerful, most, κράτιστος, η, ον
- Powerfulness, σθένος, εος
- Powerless-against, ακρατής, ές
- Practise, to, ασκείω, ήσω
- Praise, έπαινος
- Praise, to, επαινέω, έσω
- Prate, to, λαλέω, ήσω
- Pray, to, λίσσομαι
- Pray-for, to, εύχομαι, ξομαι
- Pray-over, to, επεύχομαι, ξομαι
- Pray-to, to, εύχομαι, ξομαι ; προσεί-
χομαι
- Prayer, εύχμή, ατος
- Precede, to, φθάνω
- Prefect-of-the-village, καμάρχης, ου, έ
- Prefer, to, αίρέομαι, α. 2. είλόμην
- Preparation, παρασκευή, ης
- Prepare, to, αρτέομαι, ήσομαι
- Prerogative, γέρας, ατος, τδ
- Present, a, δῶρον
- Present, (adj.) ύπάρχων, ουσα, ον
- Present, to, δωρέομαι, ήσομαι
- Present, to be, πάρειμι
- Preservation, σωτηρία, ας
- Preserve, to, σώζω, σω
- President, πρότασις, εως
- President-of-the-senate, πρότασις, εως

Press, to, προσβιάζω, σω
 Press-violently, to, σικήπτω, ψω
 Pressed-down, στείπτως, ή, ον
 Prettily, καλῶς
 Prevail, to, νικάω, ήσω
 Prevent, to, καλύω, σω
 Preventive, α, κώλυμα, ατος
 Prey, έλωρ, τὸ
 Prey, to, ληίζομαι, σομαι
 Priam, Πρίαμος
 Pride-oneself, to, φρονέω, ήσω
 Priest, ιερεὺς, Ion. ιρεὺς, έως, ήος, δ
 Primitive, αρχαίος, α, ον
 Prince, άναξ, ακτος, δ
 Prisoner, αιχμάλωτος ; δεσμώτης, ου, δ
 Private, οικείος, α, ον
 Private, α, ιδιώτης, ου, δ
 Private-citizen, ιδιώτης, ου, δ
 Privilege, γέρας, ατος, τὸ
 Prize, γέρας, ατος, τὸ
 Probable, επιδόξος, ον
 Probably, ίσως
 Proceed, to, πορεύομαι, σομαι
 Proceed-from, to, εκθαίνω, α. 2. εξέ-
 θην
 Proclaimed, I, προείπον
 Proconnesus, Προκόνησος, ή
 Procrastinate, to, μέλλω
 Procrastinator, αμβολιεργὸς ανήρ
 Procure, to, πορίζομαι, σομαι
 Prodigy, τέρας, ατος, αος, τὸ
 Produce, to, τίκτω, fut. τέξω, α. 2.
 έτεκεν
 Production, γόνος
 Profess, to, ύπισχνέομαι, α. 2. ύπεσ-
 χόμεν
 Profession, τέχνη, ης
 Profit, τὸ πλεῖον
 Profit, to, ονάω, ήσω
 Profitable, χρηστὸς, ή, ον
 Profound, αιπὺς, εἶα, ὃ
 Progress, to, χωρέω, ήσω
 Prohibit, to, καλύω, σω
 Prolong, to, μηκύνω, ὤνω
 Prometheus, Προμηθεὺς, έος, δ
 Promise, to, ύπισχνέομαι, α. 2. ύπεσ-
 χόμεν
 Promontory, άκρα, ας
 Prompt, ευτρεπής, ές
 Promptly, στραλέως
 Pronounce-against, to, καταγινώσκω,
 fut. καταγνώσω

Proof, έλεγχος
 Propensity, επιθυμία, ας
 Proper, καθήκων, ήκων
 Proper-time, ὥρα, ας
 Properly, ευπρεπώς
 Property, βίος
 Prophecy, χρησμός
 Prophecy, to, προθεσπίζω, σω
 Propitious, ήλαος, ον
 Proportion, λόγος
 Propose, to, τίθημι
 Propriety, μοῖρα, ας
 Prosecute, to, διώκω, ξω
 Prosper, to, ευτυχέω, ήσω
 Prosper-abundantly, to, κάλλιστα
 πράσσω, ξω
 Prosperity, ευδαιμονία, ας ; — μωσύνη,
 ης
 Prosperous, ευτυχής, ές
 Protagoras, Πρωταγόρας, ου, δ
 Protect, to, στέγω, ξω
 Protection, επικούρημα, ατος
 Protest, to, φάσκω
 Proteus, Πρωτεύς, έως, δ
 Proud, μεγάνωρ, ορ, gen. ορος (α)
 Prove, to, αποδείκνυμι, fut. αποδείξω
 Proverb, παροιμία, ας
 Provide, to, προνοέομαι, ήσομαι
 Provide-for, to, προνοέω, ήσω
 Provided, (conj.) εάν
 Provided-not, εάν μη ; ήν μη
 Provisions, σῖτα, ων
 Prowess, αλκή, ης
 Prudence, σωφροσύνη, ης
 Prudent, σώφρων, ον
 Prudent, to be, σωφρονεω, ήσω
 Psammenitus, Ψαμμήνιτος
 Public, πάνδημος, ον ; δημόσιος, α, ον
 Publish, to, κηρύσσω, ξω
 Puff-up, to, ογκώω, ὠσω
 Pull-back, to, αντισπάω, ἄσω
 Pump-out, to, υπεξαντλέω, ήσω
 Pump-out-against, to, καταντλίω,
 ήσω
 Punish, to, τιμωρέω, ήσω
 Punishment, τιμωρία, ας
 Pupil, παιδεύμα, ατος
 Pupil (of the eye), κόρη, ης
 Purchase, to, ωνέομαι, ήσομαι
 Pure, άκρητος, ον
 Purify, to, καθαίρω, ἄρῶ
 Purple-garment, πορφυρίς, ίδος, ή

Purpose, *έπος, εος*
 Pursue, to, *διώκω, ξω*
 Pursuit, *διώξις, εως, ή*
 Put, to, *τίθημι, θήσω, έθην. Ionic*
τιθέω
 Put-an-end-to, to, *διαπράσσω, ξω*
 Put-by, to, *μεθίημι, a. 1. μεθήκα;*
poët. μεθέηκα
 Put-for-a-bait, to, *δελεάζω, σω*
 Put-forward, to, *προβίβημι, a. 2.*
προύβην
 Put-in-disorder, to, *ταράσσω, ξω*
 Put-off, to, *αναβάλλομαι*
 Put-on, to, *δύομαι, σομαι; εντίθεμαι,*
a. 2. ενεθέμην; ενδύομαι, σομαι
 Put-round, to, *αμφιέζω, έσω*
 Put-to-death, to, *πέφνω*
 Put-under, to, *υποτίθημι, a. 2. υπέ-*
θην
 Put-up-with, to, *εξανέχομαι, έξομαι*
 Puts-me-out-of, *εκπλήττει με*
 Pylades, *Πυλάδης, ου, ό*
 Pythagoræ, *Πυθαγόραι, ών, οι*
 Pylos, *Πύλος, ή*
 Pyrrha, *Πύρρρα, as*

Q

Qualified, *ικανός, ή, δν*
 Quantity, *πλήθος, εος*
 Queen, *δέσποινα, ης*
 Question, *ερώτησις, εως, ή*
 Question, to, *έρομαι*
 Quick, *ωκός, εία, ύ*
 Quickly, *ώκα; ταχέως*
 Quickness, *τάχος, εος*
 Quiet, *έκηλος, ον*
 Quietness, *ήσυχία, as*
 Quit, to, *προλείπω*
 Quiver, *φαρέτρα, as*
 Quoit, *δίσκος*

R

Rabble, *όχλος*
 Race, *γένος, εος*
 Raft, *σχεδιά, as*
 Rage, *οργή, ης*
 Rage, to, *βλεμεαίνω*
 Rail-at, to, *δεννάζω, σω*

Raiment, *είματα, ων, τὰ*
 Rains, it, *ύει*
 Raise, to, *όρω, fut. όρσω*
 Raise-against, to, *ανταείρομαι*
 Raise-up, to, *ανορθόω, ώσω*
 Raise-yourself, to, *εγείρομαι, a. 1.*
ηγειράμην
 Raised-dust, *κονιορτός*
 Raised-round, he has, *περιέστησε*
 Rank, *γένος, εος*
 Ransack, to, *λαπάζω, ξω*
 Ransom, *άποινον*
 Rape, *άρπαγή, ης*
 Rapid, *όρσιμος, ον*
 Rapidity, *σπουδή*
 Rapidly, *ταχέως*
 Rapidly-bearing, *κραιπνοφόρος, ον*
 Rash, *δρασός, εία, ύ*
 Rashly, *μαψιδίως*
 Rashness, *αφροσύνη, ης*
 Rather, *μᾶλλον*
 Rational, *έμφρων, ον*
 Rattle, to, *βρέμω*
 Ravage, to, *άρπάζω, σω*
 Rave, to, *μαίομαι*
 Ravish, to, *αίρέω, a. 2. είλον*
 Ray, *ακτίλ, ίνος, ή; αυγή, ης*
 Raze, to, *αναιρέω, ήσω*
 Read, to, *αναγινώσκω, fut. αναγνώσω*
 Ready, *έτοιμος, a, ον; έτοιμος*
 Reality, *έργον*
 Really, *ή*
 Reap, to, *εξαμάω, ήσω*
 Rear, *νῶτος*
 Reason, *λόγος*
 Reason, to, *διαλέγομαι*
 Reasonable, *εικός, υία, δς*
 Reasonably, *εικότως*
 Reasoning, *διανόησις, εως, ή; διανό-*
ημα, ατος
 Rebuke, to, *ονειδίζω, σω*
 Recede, to, *καθυφίεμαι*
 Receive, to, *δέχομαι, ξομαι*
 Receive-from, to, *αποδέχομαι*
 Receive-into, to, *εισδέχομαι, ξομαι*
 Receive-up, to, *υποδέχομαι*
 Recess, *μυχός*
 Recitation, *ακρόασις, εως, ή*
 Reckon, to, *λογίζομαι, σομαι*
 Recognize, to, *γνώμι, a. 2. έγνω*
 Recoil, to, *σνγχαρέω, ήσω*
 Recompence, *δίκη, ης*

Recompense, το, ἀμείβομαι, ψομαι
 Reconcile, το, διαλλάσσω, ξω
 Reconciliation, σύμβασις, ιος, ή
 Record, μνημόσυνον
 Record, το, μνημονεύω, σω
 Red-haired, πυρρότριχος, ον
 Redeem, το, πρίαμαι
 Reduce, το, παρίσταμαι, fut. παρα-
 στήσομαι
 Reduce-to-ashes, το, φεθαλόω, ώσω
 Reduce-to-slavery, το, ανδραποδίζ-
 σω
 Re-establishment, κατοίκισις, εως, ή
 Reflect, το, φρονέω, ήσω
 Refuge, καταφυγή, ης
 Refuse, το, αναίνομαι
 Refuse-obedience-to, το, απιθέω, ήσω
 Refute, το, εξελέγχω, ξω
 Regard, το, ήγέομαι, ήσομαι
 Regret, πόθος
 Regret, to be a, μεταμέλει, ήσει
 Regret-the-loss-of, το, ποθέω
 Regulate, το, οικηκίζω
 Reign, το, βασιλεύω, σω; τυραννέω,
 σω
 Reign-over, το, ανάσσω, ξω
 Rein, χαλινός
 Reinforcement, επικουρία, ας
 Reinstate, το, ορθόω, ώσω; ανορθόω,
 ώσω
 Reject, το, αποπέμπομαι
 Rejoice, το, γηθέω, ήσω
 Rejoice-at, το, επιχαίρω
 Rejoiced, to be, ευφραίνομαι
 Rekindle, το, επεγείρω, ερῶ
 Relate, το, μυθέομαι, ήσομαι
 Related, ύπάρχων, ουσα, ον
 Relation, αγγελία, ας
 Relations, οικείοι
 Relatives, πηοί, ών
 Release, το, λύω, σω
 Relieve, το, λωφάω, ήσω
 Remain, το, μένω, ενῶ, α. 1. έμεινα
 Remain-for, το, προσμένω, ενῶ
 Remain-in, το, εμμένω, pf. εμμεμέ-
 νηκα
 Remain-over, το, περιέμι
 Remainder, λειπόμενον, ου, τὸ (μέρος
 understood)
 Remark, λόγος
 Remark, το, έπω, α. 2. ειπον, α. 1.
 ειπα

Remarkable, επίσημος, ον
 Remedy, άκος, εος
 Remember, το, μνάομαι, ήσομαι
 Remembrance, μνεία, ας
 Remind, το, αναμνάω, ήσω
 Remission, άφεσις, εως, ή
 Remit, το, ύφίημι, fut. ύφήσω
 Remotest, πύματος
 Remove, το, μετακινέω, ήσω
 Remove, το, (neut.) μεθίσταμαι;
 Rending, σχισμός
 Renown, κλέος, έεος, έους, τὸ
 Renowned, επίσημος, ον
 Repast, δόρπον
 Repay, το, ανταμείβομαι, ψομαι
 Repeal, το, καθαιρέω, ήσω
 Repel, το, είργω, ξω
 Repent, το, μεταμέλομαι
 Repentance, μετάμελος
 Reply, το, αποκρίνομαι, ινουμαι
 Report, φήμη, ης
 Report, το, αγγέλλω, ελῶ
 Report-from, το, απαγγέλλω, ελῶ
 Reprehend, το, ελέγχω, ξω
 Reproach, όνειδος, εος
 Reproach, το, προπηλακίζω, σω
 Reproach-utterly, το, εξονειδίζω, σω
 Reproof, ψόγος
 Reprove, το, επιτιμάω, ήσω
 Reputation, δόξα, ης
 Repute, κῶδος, εος
 Request, το, χρήζω, σω
 Require, το, δέομαι, δεήσομαι
 Require - him - to - give-an-answer, to,
 προκαλείοθαι αυτόν
 Requires, it, δέι
 Rescue, το, απαλλάσσω, ξω
 Rescue-from, το, εξερνώ, σω
 Resembling, εοικώς, υία, δς
 Resentment, μήνιμα, ατος
 Resist, το, αντέχω, α. 2. αντέσχον
 and είχον
 Resolute, θαρράλεος, α, ον
 Resolve, α, ψήφισμα, ατος
 Resolve, το, ψηφίζομαι, σομαι
 Resound, το, κλάζω, γξω
 Resources, χρήματα, ων, τὰ
 Respect, το, τιμάω, ήσω
 Respecting, (prep.) περι
 Resplendent, αγλαός, ον
 Respond, το, χράω, ήσω
 Response, μάντευμα, ατος

- Responsible, *ὑπεύθυνος*, *ον*
 Rest, the, *οἱ λοιποί, τὰ λοιπὰ*
 Rest, to, *κάθημαι*
 Rest-quiet, to, *ἡσυχάζω, σω*
 Resting-place, *ἀνάπαυλα, ἧς*
 Restore, to, *αποδίδωμι, fut. αποδώσω, a. 2. ἀπέδωκ*
 Restrain, to, *ἀπέχω, fut. ἀφέξω*
 Rests-with, it, *πέλει εν*
 Resuscitate, to, *ἀνίστημι, ανστήσω*
 Retire, to, *εἶμαι, ξω*
 Retire-from, to, *απανίστημι, a. 2. απανέστην*
 Retire-upon, to, *επαναχωρέω, ἦσω*
 Retreat, to, *αναχωρέω, ἦσω*
 Retreat-from, to, *αποχωρέω*
 Retreat-privily, to, *ὑποχωρέω, ἦσω*
 Retribution, *δίκη, ης*
 Return, *νόστος*
 Return, to, *νοστήω, ἦσω*
 Return-an-answer, to, *αντέπω, a. 2. αντέπον*
 Return-back, to, *μόλω, a. 2. έμολον*
 Return-from, to, *απονοστήω, ἦσω*
 Reveal, to, *δείκνυμι, fut. δείξω*
 Revel, to, *κωμάζω, σω*
 Revelling, *κῶμος*
 Revenge, to, *τίω, σω*
 Revenge-with, to, *συμπρήσσομαι, ξομαι*
 Revere, to, *σέβω*
 Reverence, to, *αιδέομαι, έσομαι*
 Review, to, *σκοπέω*
 Revile, to, *λοιδορέω, ἦσω*
 Revolt, *ἀπόστασις, εως, ἦ*
 Revolve, to, *φρονέω, ἦσω*
 Reward, *μισθός*
 Rhadamanthys, *Ῥαδάμανθυς, vos, ό*
 Rhea, *Ῥέα, as*
 Rhetoric, *ρητορικη, ἧς*
 Rhetorical, *ρητορικός, ἡ, εν*
 Rhetorician, *ρήτωρ, opos, ό*
 Rich, *πλούσιος, a, on*
 Rich, to be, *πλουτέω, ἦσω*
 Riches, *χρήματα, ων, τὰ*
 Rid, to, *ερημέω, ώσω*
 Riddle, *αἰνίγμα, atos*
 Ride, to, *ελαύνω, fut. ελάσω*
 Rider, *ἵππευς, έως, ό*
 Ridicule, to, *κερτομέω, ἦσω*
 Ridiculous, *γελοῖος*
 Right, (subst.) *δίκη, ης*
 Right, *δεξιός, ά, εν*
 Right-hand, *δεξιὰ, as*
 Rightful, *ένδικος, on*
 Rightly, *ορθώς*
 Ring, *δακτύλιον*
 Ripe, *ώριος, a, on*
 Ripen, to, *γηράσκω*
 Rise, to, *τέλλω, fut. τελώ*
 Rise-up, to, *ανίσταμαι*
 Rise-up-against, to, *ανίστημι, a. 2. ανέστην*
 Rising, a, *ανατολή, αντολή, ἧς*
 Rising-up, *ανάστασις, εως, ios, ἡ*
 Risk, to, *αναρρίπτέω, ἦσω*
 Rites, *έντίμα, ων, τὰ*
 Rivalry, *ζήλος*
 River, *ποταμός*
 Road, *οἶμος, ό, ἦ*
 Roam, to, *αλάομαι, ἦσομαι*
 Roaring, *βρύχιος, a, on*
 Roast, to, *οπτάω, ἦσω*
 Rob, to, *βιάομαι, άσομαι; αποσῶ- λάω*
 Robber, *κλώψ, ωπός, ό*
 Robe, *πέπλος*
 Robustness, *ρώμη, ης*
 Rock, *πέτρα, as; πέτρος, ου*
 Rocky, *πετραῖος, a, on*
 Rod, *ράβδος, ἡ*
 Roll, to, *έλίσσω, ξω*
 Roll-away, to, *αλύσσω, ξω*
 Romans, *Ῥωμαῖοι, οἱ*
 Roof, *στέγη, ης*
 Roof, to, *ερέφω, ψω*
 Roßt, *ρίζα, ης*
 Rope, *σχοινίον*
 Rosy, *ροδοίς, εσσα, εν*
 Rot-off, to, *αποσήπω, ψω*
 Rotund, *στρογγύλος, η, on*
 Rough, *τραχύς, εἶα, υ*
 Round, *κυκλοτερής, ές*
 Round, (prep.) *αμφι*
 Rouse, to, *εγείρω, ερώ*
 Rout, *τροπή, ἧς*
 Rout, to, *τρέπω, ψω*
 Roving, a, *αλητεία, as; Dor. αλδ- τεῖα, as*
 Row, *πρασινά, as*
 Row, to, *ελαύνω*
 Roxana, *Ῥωξάνη, ης*
 Royal, *βασιλείος, a, on; Ion. -ήϊος*
 Rudder, *πηδάλιον*

Rufus, Ῥούφος
 Ruin, ἀτῆ, ης (ā)
 Ruin, to, ὀλλυμι, fut. ολέσω, a. 2.
 ὦλον
 Ruin-utterly, to, διόλλυμι, fut. διο-
 λέσω
 Rule, ἡγεμονία, as
 Rule, to, ἀρχω, ξω
 Rule-over, to, βασιλεύω, σω
 Ruler, ἀρχων, οντος, ὁ
 Ruminant, to, φράζομαι
 Rumor, λόγος
 Run, a, δρόμος
 Run, to, τρέχω, fut. ῥέξω, a. 2.
 ἔδραμον
 Run-a-risk, to, κινδυνεύω
 Run-away, to, αποδιδράσκω
 Run-before, to, προθεέσκω
 Run-by, to, παρατρέχω, a. 2. παρέ-
 δραμον
 Run-forth-to-help, to, βοηθέω
 Run-from, to, ὑπεκτρέχω, a. 2. ὑπεξ-
 ἔδραμον
 Run-into-danger, to, κινδυνεύω, σω
 Run-through, to, διατρέχω, a. 2. διέ-
 δραμον
 Run-upon, to, κύρω, fut. κύρσω
 Rush, to, ὀρνευμαι
 Rush-forward, to, αἶσσω, ξω
 Rush-impetuously, to, ὀρμάομαι, ἡ-
 σομαι
 Rush-on, to, εφορμάω, ἡσω
 Rush-through, to, διάσσω, ἄξω
 Rush-up, to, ἀνάσσω, ξω
 Rush-ye, σοῦσθε

S

Sacred, ἱερὸς, ἀ, ὄν; ἱρὸς, ἀ, ὄν;
 ἅγιος, α, ον
 Sacred-place, ἱερὸν
 Sacrifice, θυσία, as
 Sacrifice, to, θύω, σω
 Sacrifice-for, to, προθύω, σω
 Sacrilege, ἱεροσυλία, as
 Sad, λυγρὸς, ἀ, ὄν
 Sad, to be, δυσφρονέω, ἡσω
 Sadness, πένθος, εος
 Safe, ἀρτεμής, ἐς; σῶς
 Safe-guard, ἀμυντήριον
 Safely, οχυρῶς

Safety, ασφάλεια, as; σωτηρία, as
 Said-he, ἦ δ' ὅς
 Sail, πλόος, οὐς; gen. ὅου, οὐ
 Sail, to, πλέω, fut. πλεύσω
 Sail-down, to, καταπλέω, εὔσω
 Sail-from, to, εκπλέω, εὔσω
 Sail-into, to, εσπλέω, εὔσω
 Sail-out, to, εκπλόω, ὦσω
 Sail-through, to, διεκπλόω, ὦσω
 Sail-without, to, εκπλόω, ἔξω
 Sailing, a, πλόος, οὐς; ὅου, οὐ, ὁ
 Sailing-round-the-enemy, a, περί-
 πλοος, οὐς; ὅου, οὐ, ὁ
 Sailing-through-the-enemy, a, διέκ-
 πλοος, οὐς; ὅου, οὐ, ὁ
 Sailor, ναυδάτης, ου; ναύτης, ου;
 πλωτήρ, ἦρος, ὁ
 Saitian, Σαϊτικὸς, ἡ, ὄν
 Sake, χάρις, ιτος, ἡ
 Salamis, Σαλαμῖς, ἴνος, ἡ
 Salt, ἅλς, gen. ἁλός, ὁ
 Salutation, πρόσφθεγμα, ατος
 Salute, to, ασπάζομαι, σομαι
 Salute-in-return, to, αντασπάζομαι,
 σομαι
 Same, αὐτὸς, ἡ, ὁ
 Samian, Σάμιος, α, ον
 Samos, Σάμος, ἡ
 Sand, ψάμαθος, ἡ
 Sanguinary, αἱματόεις, εσσα, εν
 Sardis, Σάρδεις, ων, ἑων; Ionic Σάρ-
 δῖς, ἰων, αἱ
 Satisfied, to be, χορτάζομαι
 Satisfy, to, ἀρκέω, ἔσω
 Satrap, σατράπης, ου, ὁ
 Saturn, Κρόνος
 Save, (prep.) πλὴν
 Save, to, σώζω, σω
 Save-entirely, to, διασώζω, σω
 Save-from, to, εκσώζω, σω
 Savor-of, to, ὀζω
 Saw-asunder, to, πρίω, σω
 Saw-off, to, εκπρίω, σω
 Say, to, λέγω, ξω; ἔπω, a. 2. εἶπον
 Say-against, to, κατέπω, a. 2. εἶπον
 Say-among, to, ἐνέπω, ποῖτ. ἐννέπω
 Say-of, to, λέγω, ξω
 Say-out, to, ἐξέπω, a. 1. ἐξεῖπα
 Say-over, to, επιλέγω, ξω
 Saying, φήμη, ης
 Scamandrius, Σκαμάνδριος
 Scarcely, μόλις

Scarcity, σπάνις, εως, ἡ
 Scarcity-of-provisions, σίτοδεία, ας
 Scatter, to, σκορπίζω, σω
 Sceptre, σκῆπτρον
 Science, μάθημα, ατος
 Scipio, Σκιπίων, ωνος, ὁ
 Scorn, λώθη, ης
 Sculk, to, μιμνάζω
 Scull, κρᾶνιον
 Scylla, Σκύλλα, ης
 Scythian, Σκυθικός, ἡ, ὄν
 Scythian, α, Σκύθης, ου, ὁ; pl. Σκύ-
 θαι, ὧν, Ion. ἑων
 Sea, θάλασσα, ης; θάλαττα, ης;
 πόντος
 Sea-fight, ναυμαχία, ας
 Seal, to, σφραγίζω, σω
 Search, to, ερευνάω, ἡσω
 Search-out, to, εξιστορέω, ἡσω
 Season, καιρὸς
 Seat, ἔδρα, ας; δάκος (ᾱ)
 Second, δεύτερος, α, ον
 Secure, ασφαλής, ἐς; comp. — ἑστε-
 ρος, α, ον
 Securely, ασφαλῶς
 Security, ασφάλεια, ας
 Sedition, στάσις, ιος, εως, ἡ
 See, to, βλέπω, ψω
 See-clearly, to, διαβλέπω, ψω
 See-in, to, ενοράω, ἄσω
 See-into, to, εισείδω, α. 2. εἰσίδον
 See-to, to, προσείδω, α. 2. πρόσιδον
 Seed, σπέρμα, ατος
 Seek, to, ζητέω, ἡσω
 Seek-for, to, δίζημαι
 Seem, to, δοκέω, δοκήσω and δόξω
 Seem-like, to, εἰκω, ξω, pf. mid.
 οὔκα, ἑοικα
 Seer, χρησμολόγος
 Seize, to, ἄρπάζω, σω
 Seize-down-upon, to, καταλαμβάνω,
 α. 2. κατέλαβον
 Seize-on, to, αἰρέω, ἡσω, α. 2. εἶλον
 Seize-upon, to, ἐπιλαμβάνω
 Seizure, ἄρπαγή, ἡς
 Self, αὐτός, ἡ, ὁ
 Self-conceit, καταφρόνησις, εως, ἡ
 Sell, to, πωλέω, ἡσω
 Sell-off, to, αποδίδομαι, α. 2. ἀπεδόμην
 Selves, αυτοί
 Semele, Σεμέλη, ης
 Semiramis, Σεμίραμις, ἡ

Senate, βουλή, ἡς
 Senate-house, βουλευτήριον
 Send, to, πέμπω, ψω
 Send-a-herald, to, επικηρυκεύομαι,
 εὔσομαι
 Send-away, to, αποπέμπω, ψω; απο-
 στέλλω, ελῶ
 Send-away-from, to, αποστέλλω,
 ελῶ
 Send-away-privately, to, ὑπεκπέμπω,
 ψω
 Send-back, to, μεθίημι, pf. μεθήκα,
 poët. μεθέηκα
 Send-from, to, εκπέμπω, ψω
 Send-off, to, αποπέμπω, ψω; εκπέμ-
 πω, ψω
 Send-out, to, αφήμι, fut. αφήσω
 Send-to, to, επιστέλλω, ελῶ
 Send-with, to, συμπέμπω, ψω
 Sense, φρένες, ὧν, αἱ
 Sensible, more, συνετώτερος, α, ον
 Sentence, ψῆφος, ἡ
 Separate, to, χωρίζω, σω
 Sepulchre, τάφος
 Serious, to be, κατασπουδάζομαι, σο-
 μαι
 Serpent, ὄφης, εως, ὁ
 Servant, δερᾶπων, οντος, ὁ
 Servants, θεραπεία, ας
 Serve, to, λατρεύω, σω
 Serve-in-the-army, to, στρατεύομαι,
 σομαι
 Service, δουλεία, ας
 Serviceable, επιτήδειος, α, ον
 Servile, δούλιος, α, ον
 Servitude, λατρεία, ας
 Sesostris, Σέσωστρις, ιος, ὁ
 Set (as the sun), to, κατάδύμι, α. 2.
 κατέδυν
 Set-fire-to, to, πρήθω, σω
 Set-hand-to, to, επιχειρέω, ἡσω
 Set-his-mind-on, to, επιβάλλομαι
 Setting, δύσις, εως, ἡ
 Settle, to, καταλύω, σω
 Seven, ἑπτὰ
 Seven-and-twenty-times-as-much-
 as, ἑπτακαίκοσαπλάσιος, α, ον
 Seven-hundred, ἑπτακόσιοι, αι, α
 Seventh, ἑβδομος, η, ον
 Seventy, ἑβδομήκοντα
 Sever, to, διουρίζω, σω
 Severe, βαρὺς, εἰα, ὁ

Shade, to, καλύπτω, ψω
 Shade-over, to, καταστέφω
 Shades, νέρτεροι, οἱ
 Shadow, to, σκιάζω, σω
 Shady, σκιερὸς, ἂ, ὄν
 Shake, to, σείω, σω
 Shame, αἰσχύνῃ, ης (ῶ)
 Shameful, αἰσχροὺς, ἂ, ὄν; superl. αἰ-
 σχιστος, η, ὄν
 Share, to, μετέχω, fut. μεθέξω
 Sharp, οξὺς, εἶα, ὄν
 Sharp-mouthed, σξύστομος
 Sharpen, to, δῆγνω, ξω
 Sharply, ἐπισφελῶς
 Shave-their-head, to, κείρονται
 She, ἡδε, gen. τῆσδε
 She-who-reigned, ἡ ἀρξάσα
 She-who-was-queen, ἡ γενομένη βα-
 σίλεια
 She-would-not-be-glad, οὐ κεν κεχά-
 ροιτο
 Shear-off, to, ἀποκείρω, ερῶ
 Shed, to, χεύω, σω
 Shed-tears, to, δακρυβρόέω, ἥσω
 Sheep, πρόβατον
 Sheltered, ἀνήμενος, ὄν
 Sheltering, α, σκέπασμα, ατος
 Shepherd, ποιμὴν, ἑνός, ὁ
 Shield, ἀσπίς, ἰδός, ἡ; σάκος, εὖς
 Shine, to, λάμπω, ψω
 Shine-out, to, ἐκλάμπω, ψω
 Ship, ναὺς, gen. ναὺς, Att. νεὺς, Ion.
 νηὺς, ἡ
 Ship-building, (adj.) ναυπηγικὸς, ὄν
 Shipwreck, ναυάγιον (ᾶ)
 Shoes, ὑποδήματα, ὡν, τὰ
 Shoot, to, τοξεύω, σω
 Shooting, ἐφesis, εως, ἡ
 Shore, θιν, ἰνός, ὁ, ἡ
 Short, ὀλίγος, η, ὄν
 Short-cloak, χλανίδιον
 Short-hand-writer, ταχυγράφος
 Short-of, to be, δεέω, ἥσω
 Shoulder, ὤμος
 Shout, to, κελαδέω
 Shout-out, to, κλάζω, γξω
 Shouting, α, κραυγή, ἡς
 Shove, to, ελασάσκω
 Show, θεωρία, ας
 Show, to, δηλώω, ὥσω
 Show-clearly, to, αποδείκνυμι, εἴξω
 Show-down, to, καταδείκνυμι, εἴξω

Show-the-way, to, ἡγέομαι, ἡσομαι
 Shower, ὕδωρ, ατος, τὸ
 Shower-of-snow, νιφετὸς
 Shrill-voiced, λιγυφθογγος, ὄν
 Shrine, βρέτας, εὖς, τὸ
 Shudder, to, σέβομαι
 Shudder-at, to, ταρσέω
 Shut-in, to, ἐγκλείω, σω
 Shut-in-together, to, συνειλέω, ἥσω
 Shut-out, to, αποκλείω, σω
 Shut-up-together, to, συγκλητέω, σω,
 a. 1. συνεκλήσσω
 Shutting, α, ἀπόκλεισις, εως, ἡ
 Sicily, Σικελία, ας
 Siciennius, Σικίννιος
 Sickness, νόσος, ἡ
 Sicyonians, Σικυνῶνιοι, οἱ
 Siege, πολιορκία, ας, Ionic ἐπέδρη, ης
 Sight, α, θέαμα, ατος
 Sign, σημείον; σῆμα, ατος
 Signify, to, σημαίνω, ἄνω
 Silent, ἀέων, masc. and fem.
 Silent, to be, σιγάω, ἥσω
 Silently, σῆγα
 Silly, φλαῦρος, α, ὄν
 Silver, ἀργύριον; ἀργυρος
 Silver, (adj.) ἀργυρέος, α, ὄν
 Similar, ὅμοιος, α, ὄν
 Simmias, Σιμμίας, ὄν, ὁ
 Simple, ἀπλός, ὄν, ὄν; οὖς, ἡ, οὖν
 Simplicity, ἀφέλεια, ας
 Sin, ἁμαρτία, ας
 Sin, to, ἁμαρτάνω, fut. ἁμαρτήσω, α.
 2. ἡμαρτον
 Sin-thoroughly, to, εξαμαρτάνω
 Since, ἐπει
 Since-indeed, ἐπειδὴ
 Sinful, αλιτήριος, α, ὄν
 Sing, to, αἰδέω, σω; φῶω, σω
 Sing-of, to, ᾄδω, fut. ᾄσω, with an
 accus.
 Singer, αοιδὸς
 Singing, (subst.) αοιδή, ἡς
 Single, ἴος, α, ὄν
 Sink, to, καταδύω, σω
 Sinner, ἁμαρτωλὸς
 Sinope, Σινώπη, ης
 Sister, ἀδελφή, ἡς; ξύναμιος
 Sit, to, ἕζομαι; ἡμαι; θάσσω
 Sit-at, to, πρόσθημι
 Sit-down, to, καθέζομαι; καθίζω
 Sit-upon, to, ἐφήμαι

Six, ἕξ

Six-hundred, ἑξακόσιοι, αι, α

Sixteen, ἑκαδέκα

Sixth, ἕκτος, η, ον

Sixtieth, ἑξηκοστὸς, η, ον

Sixty, ἑξήκοντα

Size, μέγεθος, εος; Ionic μέγας, εος

Skilful, τεχνικὸς, η, ον

Skilfully, πυκινῶς

Skill; ἐμπειρία, ας

Skilled, ἱδρις, εως

Skilled-in, ἐπιστήμων, ον

Skin, χροῦς, οδς, ὁ

Skip, to, σκιρτάω, ἦσω

Skulk, to, μυνάζω

Slacken, to, ἀνίημι, fut. ἀνήσω

Slaughter, σφαγή, ἥς

Slave, δμῶς, ὡδς, ὁ; δούλος; ἀνδράποδον

Slavery, δουλεία, ας

Slay, to, σφάζω, ξω, ἐσφαχα, ἐσφαγον

Slay-utterly, to, εξεναρίζω, ξω

Sleep, ὕπνος

Sleep, to, καθεύδω; εὔδω

Sleepless, ἀπνους, ον

Slender, λεπτός, η, ον

Slices-of-salted-fish, τεμάχῃ, ὦν, τὰ

Slight, βραχύς, εἶα, ὃ

Slow, κακός, η, ον

Slower, βράσσων, ον

Slowly, βραδέως

Slumber, to, καθεύδω

Small, ὀλίγος, η, ον; μικρός, ἂ, ὃν

Small-buckler, πέλις, ἥς

Smell, α, ὀσμή, ἥς

Smell, to, ὀσφ, impf. ὠσζον, Dor. ὠσζον, i. e. ὠδζον, fut. ὀσθήσω

Smerdis, Σμέρδης, ιος, ὁ

Smile, to, μειδάω, ἦσω

Smite, to, δαίνω, ἐνῶ

Smoke, καπνός

Smoke, to, καπνόομαι

Smooth, λευρός, ἂ, ὃν

Snare, δόλος

Snatch, to, εξαρπάζω, σω

Snatch-away, to, αναρπάζω, σω

Snow, χιών, ὄνος, ἡ

So, ὥς, ὥς

So-as, ὥστε

So-far, ἐς τόσονδε

So-far-as, τόσον ὅσον

So-great, τοσοῦτος, αὐτῇ, εὔτο οὐτοῦτον; τοσάσδε, ἥδε, ὅνδε

So-greatly, οὕτως; τόσον

So-little, τοσοῦτος, τοσαύτη, τοσοῦτον

So-long, τέως

So-many, τόσος, η, ον

So-much, τοσοῦτον; τοσοῦτω

So-much-as, ον τὸ πλέον ἀλλὰ

So-slight, τοσοῦτος, η, ον

So-that, ὥστε ὥστε

So - that - it - was - astonishing, εἰς ἐκπληξιν

So - that - she - shall - not - kill, τὸ μὴ κτεῖναι

So - that - they - rendered - them - incapable, ὥστε ἐκείνους ἀπεστερηκέναι

Sober, to be, νήφω, ψω

Socrates, Σωκράτης, ους, acc. εα, ην, voc. ες, ὁ

Soft, ἀπαλός, η, ον

Sogdiani, Σογδιανοί, οἱ

Sojourn, to, ἐπιδημέω, ἦσω

Sojourner, ἐποικος

Solace, παραμύθιον (ῦ)

Soldier, στρατιώτης, ον, ὁ

Solemn, σεμνός, η, ον

Solon, Σόλων, ὠνος, ὁ

Solve, to, διέπω, α. 2. διείπον

Some, τις, τι, gen. τινος

Some-how, πώς; Ion. πως

Some-one, τις, τι, gen. τινος

Some-particular-person, δεῖνα, gen. δεῖνα, δεινάτος, δεινός

Some-time-ago, ἐκ πολλοῦ i. e. χρόνου

Sometimes, ἐστὶν ὅτε

Somewhere, που

Somewhither, ποι

Son, παῖς, παιδός; υἱός; τέκνον

Son-of-Æacus, Αἰακίδης, ου

Son-of-Melanippus, Μελανιππίδης, ου

Son-of-Saturn, Κρονίδης, ου; Κρονίων (ι)

Son-of-Tydeus, Τυδείδης, ου

Song, αοιδή, ἥς

Soon, τάχα

Sooner-than, πρό

Soothe, to, δαίγω, ξω

Soothsayer, μάντις, εως, ὁ

Sooty, αἰθαλόεις, ἔσσσα and οὔσσα, ὅεν

Sophist, σοφιστής, ου, ὁ
 Sophocles, Σοφοκλῆς, ἑως, ὁ
 Sorrow, αλγῆδων, ὄνος, ἡ
 Sorrow-enduring, ταλαίπωρος, ον
 Sorrowful, πενθικῶς ἔχων
 Sorry, λυπρὸς, ἂ, ὄν
 Sort, εἶδος, εὖς
 Soul, ψυχή, ἡς
 Sound, βοή, ἡς
 Sound, to, κτυπέω, ἡσω
 Sounding-under-the-tread-of-horses,
 ἱππόκροτος, ον
 South, μεσημβρία, ας
 South-wind, νότος
 Sovereign, δεσπότης, ου, ὁ
 Sovereignty, τυραννίς, ἰδος, ἡ
 Sow, ὄς, gen. ὄδς
 Sowing, α, σπόρος
 Space-between-the-armies, μεταίχ-
 μιον
 Spare, to, φείδομαι, σομαι
 Sparta, Σπάρτη, ἡς
 Speak, to, λέγω, ξω
 Speak-against, to, κατερεῖν
 Speak-among, to, μεταυδάω, ἡσω
 Speak-badly-of, to, κακολογέω, ἡσω
 Speak-first, to, προαγορεύω, σω
 Speak-forth, to, προαγορεύω, σω
 Speak-ill-of, to, κακῶς λέγω
 Speak-in-answer, to, αντιφωνέω, ἡσω
 Speak-of, to, λέγω, ξω, with acc.
 Speak-out, to, αὐδάω, ἡσω
 Speak-to, to, αὐδάω, ἡσω
 Speak-truth, to, αληθεύω, σω
 Speak-well-of, to, εὐλογέω, ἡσω
 Speaker-of-good-tidings, εὐφημος, ον
 Speaking-the-same-language-with,
 ὁμόγλωσσος, ον
 Spear, ἔγχος, εὖς ; ἐγχεία, ας
 Spear-bearer, δορυφόρος
 Spectaciously, καλῶς
 Spectacle, θεᾶ, ας
 Spectator, θεατής, οὗ
 Speculate-on, to, σκέπτομαι, ψομαι
 Speech, λόγος
 Speed, σπουδή, ἡς
 Speed, to, επείγομαι
 Speediest, τάχιστος, η, ον
 Speedily, καρπαλίμως
 Spend, to, αναισιμώω, ὥσω
 Spend-one's-youth-among, to, εγκαθ-
 ἡσάω, ἡσω

Spirit, θῦμὸς
 Spit, to, αποπτύω, ὕσω
 Spite, μήνιμα, ατος
 Spleen, σπλήν, ηνὸς, ὁ
 Splendid, φαινὸς, ἡ, ὄν
 Splendidly, πλουσίως
 Splendor, φέγγος, εὖς
 Split, to, διαιρέω, α. 2. διεῖλον
 Spoil, to, αποβραίω, σω
 Spoils, ἑνάρα, ὡν, τὰ
 Sponge, σπόγγος
 Spontaneous, αὐτόματος, ον
 Spouse, νύμφη, ἡς
 Spread, to, χέω, α. 1. ἔχευα
 Spring, α, κρήνη, ἡς
 Spring, the, ἑαρ, ρος ; ἡρ, ρος, τὸ
 Spring, to, γίνομαι, α. 2. εγενόμην
 Spring-from, to, εκγίνομαι, α. 2. ἐξε-
 γενόμην
 Spring-in, to, ἐμφύω, ὕσω, ἐμπέφυκα
 Spring-up, to, φύω, σω
 Sprinkle, to, πάσσω, ἄσω
 Sprung, γεγώς, fem. ὤσα
 Spun-threads, νήματα, ὡν, τὰ
 Spurious, σκότιος, α, ον
 Spy, κατάσκοπος
 Stable-horse, στατὸς ἵππος
 Stadium, στάδιον ; στάδιος
 Stag, ἑλάφος
 Stake, σταυρὸς
 Stall, σταθμὸς
 Stammer, to, ψελλίζομαι
 Stand, to, ἵστημι, pf. ἕστακα, α. 2.
 ἑστην, fut. mid. στήσομαι, pf. ποῖτ.
 part. ἑστέως, ὤτος
 Stand-against, to, ὑπομένω, ἐνῶ, Ionic
 ἐνέω
 Stand-away, to, α. 2. ἀπέστην
 Stand-off, to, ἀφέστημι
 Stand-over-against, to, ἀνθίστημι, α.
 2. ἀντέστην
 Stand-round, to, ἀμφίστημι, α. 2.
 ἀμφέστην
 Stand-round-about, to, περιστήμι, α.
 2. περιέστην
 Stand-up, to, ἀνίστημι, α. 2. ἀνέσ-
 την
 Stand-up-above, to, ὑπανίσταμαι
 Star, ἄστρον
 State, πολιτεία, ας
 State-of-living, βίος
 Statement, ῥήματα, ὡν, τὰ

Statuary, ανδριαντοποιία, as
 Statue, άγαλμα, ατος
 Stay, to, μένω, ενῶ
 Staying, a, μονή, ης
 Steady, βέβαιος, α, ον
 Steal, to, κλέπτω, ψω
 Steel, χάλυψ, υςος, ό
 Steer, to, κυβερνάω, ήσω
 Stern, πρύμνα, ης
 Still, (adv.) έτι; νῦν
 Still, to be, σιωπάω, ήσω
 Stimulate, to, οξύνω, ὕνω; παροξύνω
 Sting, κέντρον
 Stir-up, to, εγείρω, ερῶ
 Stolen, κλοπαίος, α, ον
 Stone, λίθος; λᾶς, άαςος, ό
 Stone, (adj.) λίθινος, η, ον
 Stone, to, λιθάζω, σω
 Stone-downright, to, καταπετρόω, ὡσω
 Stone-to-death, to, καταλεύω, σω
 Stool, θρήνυς, υςος, ό
 Stop, to, επισχέω
 Storm, δύελλα, ης
 Storm-at, to, βριμόδομαι, ὠσομαι
 Stormy, δυσχείμερος, ον
 Stout-hearted, ταλακάρδιος, ον
 Straight, ευθύς, εἶα, ὕ
 Strange, αλλόθροος, ον
 Stranger, ξένος
 Strangury, στραγγουρία, as
 Stratagem, βούλευμα, ατος
 Stream, ρεῖθρον; ρέεθρον; ροά, άς
 Street, αγυιά, άς
 Strength, βία, as; μένος, εος
 Strenuous, θούρις, ιδος (fem.)
 Stretch-against, to, αντιτείνω, ενῶ
 Stretch-at-length, to, τείνω, ενῶ, τέ-
 τακα
 Stretch-forth, to, εκτείνω, ενῶ
 Stretch-forward, to, οριγνάδομαι
 Stretch-out, to, τανύω, ὕσω
 Strife, έρις, ιδος, ιος, ή
 Strike, to, τύπτω, ψω
 Strike-with, to, ξυμβάλλω, αλῶ
 Strip, to, μουνόω, ὡσω
 Strip-of, to, στερέω, ήσω and έσω
 Strip-off, to, εκδύω
 Strive, to, ερίζω, σω
 Stroke, πληγή, ης
 Strombichides, Στρομβιχίδης, ου, ό
 Strong, ισχυρός, ά, δν

Strong, to be, ισχύω, ὕσω
 Struggle, άεθλος
 Struggle, to, αεθλέω; αεθλεύω; πα-
 λαίω, σω
 Study, to, εκμελετάω, ήσω
 Stuffing, πῶλος
 Stupid, τεθηπώς, νῖα, ός
 Subdue, to, δαμάω, άσω
 Subdued-by, ήσσαν, ον
 Subject, (adj.) ὑπήκοος, ον
 Subject, to, καταστρέφομαι, ψομαι
 Subjugate, to, χειρόω, ὡσω
 Subjugation, καταδούλωσις, εως, ή
 Sublime, αιπός, εἶα, ὕ
 Submit, to, ὑπακούω, ούσω
 Subsequently, εἶτα
 Substance, ουσία, as
 Subtract, to, αποαιρέομαι
 Succeed, to, πράσσω ευ
 Succeed-to, to, διαδέχομαι
 Successes, τὰ κατωρθωμένα
 Succession, διαδοχή, ης
 Successory, διάδοχος, ον
 Succour, αρωγή, ης
 Succour, to, βοηθέω, ήσω
 Such, τοιοῦτος, τοιαύτη, τοιοῦτο ογ
 τοιοῦτον; τοιόσδε, άδε and ήδε,
 όνδε
 Such-a-pass, τοιοῦτο
 Such-as, οἶος, α, ον
 Such-as-this, τηλικούτος, καύτη, κοῦ-
 τον
 Sudden, αιφνίδιος, α, ον
 Suddenly, αῖψα
 Sue, to, διώκομαι, ξομαι
 Suffer, to, πάσχω, fut. παθήσω, fut.
 mid. πείσομαι, a. 2. έπαθον, pf.
 mid. πέπονθα, πέποσθα
 Suffer-long, to, μακροθύμειω, ήσω
 Suffer-me-to-cast-out, άφες εκβάλω
 Suffering, πάθος, εος; πάθημα, ατος;
 πένθος, εος
 Sufficient, άρκιος, ον
 Sufficiently, αποχρώντως; ικανά
 Suggested, διδακτός, ή, δν
 Suggestion, νουθέτημα, ατος
 Suit, δίκη, ης
 Suit, to, άρμόττω, ὡσω
 Suitable, most, ωφελιμώτατος, ή,
 ον
 Suitably, εικόντως
 Suitor, μνηστήρ, ήρος, ό

Sullen, σιωπηλὸς, ἡ, ὄν
 Sum-up, to, συλλαμβάνω, α. 2. συνέ-
 λαβόν
 Summarily, συλλήβδην
 Summer, θέρος, εὖς
 Summing-up-all-together, συνελών
 Summit, στεφάνη, ἡς
 Sun, ἥλιος
 Sundry, πολύτροπος, ὄν
 Sunless, ἀνήλιος, ὄν
 Superfluity, τὰ περιττὰ
 Superfluous, περιττός, ἡ, ὄν
 Superintend, to, ἐπιστατέω, ἡσώ
 Superior, καθυπέρτερος, ὄν
 Superior-to, κρείσσων, ὄν
 Superior-to, to be, περίεμι
 Superior - to - our - enemies, αμείνους
 τῶν πολεμίων
 Supervise, to, ἐπισκοπέω
 Supine, βράθυμος, ὄν
 Suppliant, ἱκέτης, ὄν
 Supplicate, to, ἱκνέομαι
 Supplication, λιτή, ἡς
 Supply, to, πορίζω, σω
 Support, τροφή, ἡς
 Support, to, βόσκω
 Supporter, προστάτης, ὄν
 Suppose, to, δοκέω, ἡσώ
 Suppress, to, σιγᾶω, ἡσώ
 Supreme, ὑπέρτατος, ἡ, ὄν
 Sure, σαφής, ἐς
 Surely, δὴ
 Surfeit, πλεῖσμονή, ἡς
 Surpass, to, υπερβάλλω, perf. ὑπερ-
 βέβληκα
 Surpass - in - beauty, to, καλλιστεύο-
 μαι, σομαι
 Surprising, θαυμάσιος, α, ὄν
 Survey, σκέψις, εὖς, ἡ
 Survey, to, θεωρέω, ἡσώ
 Survive, to, λείπομαι, ψομαι
 Suspect, to, οἶμαι
 Suspend, to, κρεμάω
 Suspicious, ὑπόπτος, ὄν
 Suspicious-of, to be, ὑπονοέω, ἡσώ
 Sustain, to, βαστάζω, σω
 Swallow, α, χάσμημα, ατος
 Sway, to, ἀνάσσω, ξω
 Swear, to, ὀμνῶμι, fut. ὀμόσω ; ὀμνύω
 Swear-by, to, ὀμνύμι
 Sweat, to, ἰδρώω
 Sweet, γλυκερός, ἂ, ὄν

Sweeter, γλυκίων, ὄν
 Sweetly, ἡδέως
 Swell-of-the-sea, κλύδων θαλάσσιος
 Swift, θοός, ἂ, ὄν ; ταχύς, εἶα, ὄν
 Swiftly, τάχα
 Swiftness-of-foot, ποδῶκεια, ας
 Swine, ὄες, ὦν, οἱ, αἱ
 Sword, ξίφος, εὖς
 Syracusans, Συρακοῦσιοι, οἱ
 Syracuse, Συράκουσαι, ὦν, αἱ
 Syria, Συρία, ας
 Syrians, Σύροι, οἱ
 System-of-arming, ὄπλισις, εὖς, ἡ

T

Table, τράπεζα, ἡς
 Tablet, δέλτος, ἡ
 Tail, ουρά, ἂς
 Take, to, λαμβάνω, fut. λήψομαι, α. 2
 έλαβον
 Take-a-blessing, χαῖρε
 Take-a-part, to, κοινωνέω, ἡσώ
 Take-a-station, to, αὐλίζομαι, σομαι
 Take-alive, to, ζωγράφω, ἡσώ
 Take-an-oath, to, ὀρκωμοτέω, ἡσώ
 Take-aside, to, παραιρέω, έσώ
 Take-away, to, ἀπαίρω, fut. ἀπαρῶ
 Take-away-from, to, ἀπανράω, άσώ
 Take-care, to, φροντίζω, σω
 Take - courage - with - regard - to, to,
 θαρσέω
 Take-from, to, ἀφαιρέω, α. 2. ἀφείλον
 Take-hold-of, to, λαμβάνω, fut. λή-
 ψομαι, pf. έίληφα, α. 2. έλαβον
 Take-ill, to, δυσχεραίνω, άνω
 Take-in-hand, to, εγχειρέω, ἡσώ
 Take-notice, to, κατανοέω, ἡσώ
 Take - notice - of, to, καταμανθάνω,
 καταμαθήσω
 Take-off, to, αναίρέω, ἡσώ
 Take-place, to, συμβαίνω, fut. συμβή-
 σομαι, α. 2. συνέβην
 Take-the-votes-of, to, επιψηφίζω, σω
 Take-their-rise, they, άρχονται
 Take-up, to, αναλαμβάνω
 Take-vengeance-on, to, τίω, σω
 Taken-captive, to be, α. 2. άλῶναι,
 fut. άλώσεσθαι. They were taken-
 captive, ἡλώσαν
 Taken-in-the-act, to be, άλίσκομαι

Taking, α, ἄλωσις, εως, ἡ
 Talent, τάλαντον
 Talk, to, λέγω, ξω
 Talk-freely, τοι, παρρησιάζομαι, σομαι
 Talk-nonsense, to, φλυᾶρέω, ἦσω
 Talk-of, to, ἐρέω
 Tallest, ἀκρότατος
 Talthybius, Ταλθύβιος
 Talus, Τάλος
 Tamarisk, μυρική, ης (ι)
 Tame, to, δαμνάω, fut. δαμάσω, α. 2.
 ἑδαμον
 Tanagra, Τανάγρα, ας
 Tapestry, τάπης, ητος, ὁ
 Tarentines, Ταραντῖνοι, οἱ
 Tarquin, Ταρκύνιος
 Tarry, to, διατρίβω, ψω
 Taste, to, γεύομαι, σομαι
 Taught, δεδοσμένος, η, ον
 Taunt, to, σκώπτω, ψω
 Tax, φόρος
 Teach, to, διδάσκω, ξω
 Teacher, διδάσκαλος, ὁ, ἡ
 Tear, δάκρυον; δάκρυ, υος, τὸ
 Teem, to, βρίθομαι
 Tegeetans, Τεγεῆται, ὦν, οἱ
 Telemachus, Τηλέμαχος
 Tell, to, φράζω, σω
 Tellus, Τέλλος
 Temper, φύσις, ιος, εως, ἡ
 Temperate, ἐπιεικής, ἐς
 Tempest, χειμῶν, ὄνος, ὁ
 Temple, ναός, Ion. νηός
 Temple (of the head), κόρυς, ης
 Temple-of-Juno, Ἡραῖον
 Temporary, πρόσκαιρος, ον
 Ten, δέκα
 Ten-thousand, μύριοι, αι, α (ῦ)
 Ten-thousand, α, μυριάς, ἄδος, ἡ
 Ten-thousandth, μυριοστός, ἡ, ὄν
 Tend, to, στείχω, ξω
 Tendency, ἐπιθυμία, ας
 Tenedos, Τένεδος, ἡ
 Tent, σκηνή, ἡς
 Tenth, δέκατος, η, ον
 Terminate (a war), to, διαπολεμέω
 Termination, τελευτή, ἡς
 Terrible, δεινός, ἡ, ὄν
 Terrify, to, ἐκφοβέω, ἦσω
 Territory, χώρα, ας
 Terror, δέος, εος
 Testify, to, απομαρτῆρομαι, ὑροῦμαι

Teucer, Τεῦκρος
 Thales, Θαλῆς, οὔ, ὁ
 Thamyras, Θάμυρις, ἴδος, ὁ
 Than, ἡ
 Than-is-fitting, τοῦ δέοντος
 Than-the-man-who-lives-from-the-earnings-of-the-day, τοῦ ἐφ' ἡμέρην ἔχοντος
 Thanks, χάρις, ιτος, ἡ
 Thasians, Θάσιοι
 That, ἐκεῖνος, η, ο; κείνος; αὐτός, ἡ, ὁ
 That, (i. e. in order that,) ὥς
 That, (conj.) ὥς, ὅτι. Ἀα, I know that it was so
 That-at-least, ὅγε, ἤγε, τόγε
 That-I-am, γεγώς
 That-I-shall-not-go-unthanked, οὐκ ἀχαρίστως μοι ἔξειν
 That-I-should-chance-to-have-been-sent-for, ἐμὲ κληθέντα τυχεῖν
 That-has-brought-forth-her-young, τοκάς, ἄδος
 That-it-is-right, δεῖν
 That-it-would-not-be, οὐκ ἂν εἶναι
 That-not, ὥς μὴ
 That-the-Trojan-territory-belonged, μετεὶν τῆς Ἰλιάδος χώρας
 That-there-were, τὸ γεγενῆσθαι
 That-they-would-not-have-been-able, οὐκ ἂν δυνηθέντες
 That-we-should-escape-the-notice-of, τὸ λεληθέναι ἡμᾶς
 That-you-may-hear, ὅπως κλύης
 That-you-should-not-die, τὸ μὴ θανεῖν
 The, ὁ, ἡ, τὸ; γεν. τοῦ, τῆς, τοῦ
 The-one, ὁ ἕτερος or ἄτερος (ᾶ)
 Theatre, Δεῶτρον
 Theban, Θηβαῖος, α, ον
 Thebans, Καδμείοι, ὦν; Θηβαῖοι, οἱ
 Thebes, Θήβη, ης
 Thee, acc. of Thou
 Theft, κλοπή, ἡς
 Their, σφός, ἡ, ὄν; σφέτερος, α, ον
 Their-country, ἡ αὐτῶν, i. e. γῆ
 Them, (acc.) αὐτοὺς, σφέας, σφας, τοὺτους; γεν. σφῶν, &c.; dat. σφισι, σφι, &c.
 Themis, Θέμις, ιστος, ἴδος, ἡ
 Themistocles, Θεμιστοκλῆς, ἑος, οὗς, ὁ
 Themselves, αὐτοὶ and αὐτοί, αἱ, ᾶ;

- ἑαυτοὶ, αἱ, ἃ ; σφεῖς αὐτοὶ ; dat.
 σφισι, σφι, &c.
 Then, τότε
 Thence, ἐνθεν
 Theodorus, Θεόδωρος
 Theramenes, Θηραμένης, ους, ὃ
 There, ταύτη ; ενταῦθα ; αὐθι ; ἐνθα ;
 αὐτοῦ
 There-are-some-who, ἐνιοι, αἱ, α
 There-is-a-participation-with, μέρος
 μέτεστιν
 There-is-no-participation-with, μηδὲν
 μέρος μέτεστι
 There-might-be, ἂν ᾦν
 Therefore, οὖν, placed after a word ;
 Ionic ὦν
 Thermopylæ, Θερμόπυλαι, ὦν, αἱ
 These. Plural of This.
 These-things-having-been-determined-
 on, δόξαν ταῦτα
 Theseus, Θησεύς, ἑως, ὃ
 Thessalians, Θεσσαλοὶ, οἱ
 Thetis, Θέτις, ἰδος, ἡ
 They, ἐκεῖνοι, ὧν ; σφεῖς, ὧν ; αὐτοὶ ;
 οἱ
 They (dual), σφωέ, σφέ
 They-advised-them-not, οὐκ ἔων
 They-have-come, ἦλθον
 They-laid-themselves-down, ἐκοιμή-
 σαντο
 They-should-revolt, αποστέωσι
 They-two, σφωέ, σφέ
 They-were-banished, ἐφθησαν εκπε-
 σόντες
 They-were-prompt, μέμασαν
 They-will-get-into-confusion, ταράξον-
 ται
 Thief, φάρ, ρὸς
 Thigh, ἐπιγουνίς, ἰδος, ἡ ; μηρὸς
 Thin, λεπτός, ἡ, ὃν
 Thing, πρᾶγμα, ατος ; χρῆμα, ατος
 Things-go-well-with-me, ἔχει καλῶς
 Things-which-have-happened, the, τὰ
 σύμβαντα
 Things-which-remain, the, τὰ λοιπὰ
 τὰ ἐπὶ τοῦτοις
 Think, to, νομίζω, σω
 Think-fit, to, αξιώω, ὥσω
 Think-likely, to, εικάζω, σω
 Think-of, to, νοέω, ἥσω
 Think-oneself-above, to, (inf.) ὑπερ-
 φρονεῖν
 Third, τρίτος, η, ον
 Third-generation, τριγονία, as
 Thirst, to, διψάω, ἥσω
 Thirst-after, to, διψάω, ἥσω
 Thirty, τριάκοντα
 This, οὗτος, αὕτη, τοῦτο, gen. τούτου,
 ταύτης, τούτου ; ὅδε, ἥδε, τόδε ;
 αὐτός, ἡ, ὃ ; Att. ὁδὶ (ι)
 Thither, ενταῦθα
 Thoroughly-taken, κατειλημμένος, η,
 ον
 Those. Plural of That.
 Those-in-power, οἱ δυνάμενοι
 Those-of-the-Grecians-who-were-
 taken-captive, οἱ ἄλόντες Ἑλλήνων
 Those-persons, acc. σφεας
 Those-that-fell-to-the-lot-of, τὰ γενό-
 μενα
 Those-who-are-intelligent, οἱ φρο-
 νοῦντες εὔ
 Those-who-consulted-the-oracles, οἱ
 μαντεύμενοι
 Those-who-dwell-in, οἱ νεμόμενοι
 Those-who-smell, οἱ οσμησάμενοι
 Those-who-were-born, οἱ γενόμενοι
 Those-who-wish, οἱ βουλόμενοι
 Thou, σὺ, gen. σοῦ
 Though, περ
 Thought, δόξα, ης
 Thoughtfulness, φροντίς, ἰδος, ἡ
 Thoughtlessness, αβουλία, as ; Ionic,
 η, ης
 Thousand, χίλιοι, αἱ, α
 Thousandth, χιλιοστὸς, ἡ, ὃν
 Thrace, Θράκη, ης
 Thrasymbulus, Θρασύβουλος
 Thrasymachus, Θρασύμαχος
 Thread, λίνον
 Threat, απειλή, ἡς
 Threaten, to, απειλέω, ἥσω
 Threaten-against, to, επαπειλέω, ἥσω
 Three, τρεῖς, τρία, gen. τριῶν
 Three-thousand, τρισχίλιοι, αἱ, α
 Three-times-as-much-as, τριπλάσιος,
 α, ον
 Thriasian, Θριάσιος, α, ον
 Thrice, τρίς
 Thrice-wretched, τρισάθλιος, α, ον
 Thriving, βλαστή, ἡς
 Throne, θρόνος
 Through, διὰ
 Throughout, διὰ τέλους

Throw, to, βάλλω, fut. βαλῶ, βλήσω	To-such-a-piteh, οὕτω
Throw-down, to, ρίπτω, ψω	To-that-place, εκείσε
Throw-in, to, εμβάλλω, αλῶ	To-the-end-that, ἵνα
Throw-into-confusion, to, δορυβέω, ἥσω	To-the-fore-part, ἐς τὸ πρόσθεν, ἐς τὸ πρόσω
Throw-like-a-quoit, to, δισκεύω, σω	To-the-ground, χαμᾶζε
Throw-out, to, ρίπτω, ψω	To-the-light, φάωσδε
Throw-round, to, περιβάλλω	To-their-home, ἐπ' οἴκου
Throwing, a, βολή, ἥς	To-their-husbands, τοῖς αὐτῶν ἀνδράσι
Thrust, to, εμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον	To-this-purport, τοσαῦτα
Thump, to, ἀράσσω, ξω	Together, ἅμα
Thunder, βροντή, ἥς	Together with, ἅμα
Thunderbolt, κεραυνός	Toil, πόνος; μόχθος
Thus, ὥς, ὧδε, οὕτως, αὐτως	Toil, to, μοχθέω, ἥσω
Thus-much, τοσούτον; τοσάδε	Toil-through, to, μογέω, ἥσω
Thy, σός, ἡ, δν	Token, χαρακτήρ, ἥρος, ὁ
Tie, to, δέω, δῆσω	Tolerate, to, τλήμι, ἔτλην
Tie-fast, to, ῥυθμίζω, σω	Tomb, τάφος
Tigris, Τίγρης, ἡτος, ὁ	To-morrow, αὔριον
Timānor, Τιμάνωρ, ορος, ὁ (ā)	Tongue, γλῶσσα, ἡς
Timarchus, Τίμαρχος	Too, ἀγᾶν
Timber-for-ship-building, ναυπηγη-σίμη ὅλη	Too-much, λίαν, ἀγᾶν
Time, χρόνος	Too-ready, ἐτοιμότερος, α, ον
Time-of-thought, ευφρόνη, ἡς	Too-simple, ἀμαθέστερος, α, ον
Time-when-the-forum-was-full, πλή-θουσα ἀγορά	Too-violently, ὑπὲρ ἀγᾶν
Timid, δειλός, ὁ; δέλαιος, α, ον	Took-their-station, ηυλίσαντο
Tire, to, κάμνω, α. 2. ἐκάμον	Top, κάρηνον
Tissaphernes, Τισσαφέρνης, εος, ους; acc. εα, ην, ὁ	Torch, λαμπτήρ, ἥρος, ὁ
To, ἐς; εἰς; πρὸς with acc.	Torment, to, δαίω, σω
To-any-one, τῷ	Tormentor, βασανιστῆς, οὔ, ὁ
To-Athens, Ἀθηνᾶζε	Toss, to, ριπτέω, Ἴον.
To-be-assisted, τιμωρητέον	Toss-about, to, σαλεύω, εὔσω
To-be-cultivated, ἀσκητέον	Touch, to, ἐπιμάομαι, σομαι
To-be-desired, ἐπιθυμητέον	Touch-slightly, to, ψαίω, σω
To-be-drunk, ἐκποτέον	Tour, περίπατος
To-be-fled, φευκτέον	Towards, ἐς; εἰς; πρὸς with acc.
To-be-lived, βιωτέον	Tower, πύργος
To-be-pursued, διωκτέον	Town, ἄστυ, εος, τὸ
To-be-sure, ἀμέλει	Tragedian, τραγωδὸς
To-be-undertaken, ἐπιχειρητέον	Tragedy, τραγῳδία, ας
To-be-worsted, ἡττητέον	Trained, τρέφων (i)
To-day, σήμερον, τήμερον	Traitor, προδότης, ον, ὁ
To-day-at-least, τὸ μὲν τήμερον εἶναι	Transaction, ἔργον
To-little-purpose, τηνᾶλλως	Transgress, to, παραβαίνω
To-Megara, Μεγαράδε	Transgression-of-the-laws, παρανομία, ας
To-no-purpose, ἀλλως	Transport, to, ἐνέγχω
To-Pytho, Πυθῶδε	Trap, ἐνέδρα, ας
To-say-so, ἐπος εἰπεῖν	Travel, α, πορεία, ας
	Travel, to, πορεύομαι, σομαι
	Travel-away, to, αποβαίνω, α. 2. ἀπέ-βην

Tread-down, to, καταπατέω, ήσω
 Treat-with-contumely, to, προυσελέω, ήσω
 Treaty, σπονδή, ής
 Treble, τρίπλοος, όη, οον, and ούς, ή, ούν
 Tree, δένδρον ; δένδρος, εος
 Tremble, to, τρέμω, εμῶ
 Trembling, (subst.) τρόμος
 Tremor, τρόμος
 Tresses, κόμαι, ὦν, αἱ
 Trial, δίκη, ης
 Triballus, Τρίβαλλος
 Tribe, έθνος, εος ; φύλη, ής
 Tribulation, άχος, εος
 Tribune, προστάτης, ου, ό
 Tribute, τέλος, εος
 Tripod, τρίπους, οδος, ό
 Trireme, τριήρης, εος, ή
 Trist, άθλιος, α, ον
 Troezenian, Τροιζήνιος, α, ον
 Trojan, (adj.) Τρωϊκός, ή, όν
 Trojan, α, Τρώς, ως, ό
 Troops-in-battle-array, παράταξις, εως, ή
 Trophy, τρόπαιον ; Att. τροπαϊον
 Trouble, πόνος
 Trouble, to, ταράσσω, ξω
 Troublesome, λυπηρός, ά, όν
 Troublesome, to be, ενοχλέω, ήσω
 Troy, Τροία, ας
 Truce, σπονδή, ής
 True, αληθής, ές ; αληθινός, ή, όν
 Truly, δήτα after a word
 Trumpet, σάλπιγξ, γγος, ή
 Trust, to, πείθομαι, σομαι
 Truth, αλήθεια, ας
 Try, to, δοκιμάζω, σω
 Tumbler, κύλιξ, ικος, ή
 Tune, μέλος, εος
 Tunic, χιτών, ὦνος, ό
 Turn, μέρος, εος
 Turn, to, τρέπω, ψω, α. 2. έτραπον ; στρέφω, ψω, α. 2. έστραφον
 Turn-away-from, to, αποτρέπομαι
 Turn-from, to, εκτρέπω, ψω
 Turn-myself, to, τρέπομαι, α. 2. m. ετραπόμην
 Turn-of-mind, τρόπος
 Turner's-wheel, τόρνος
 Turning-off, α, αποτροπή, ής
 Tusculanians, Τυσκυλάνοι, οί

Tutor, παιδαγωγός
 Twelve, δώδεκα
 Twenty, είκοσι, είκοσιν before a vowel ; undeclined
 Twice-as-much-as, διπλός, ούς ; όη, ή ; όον, ούν
 Twig, ὕρπηξ, ηκος, ό
 Two, δύο or δύω
 Two-hundred, διακόσιοι, αι, α ; Ion. διηκόσιοι
 Two-thousand, δισχίλιοι, αι, α
 Twofold, διπλός, ούς ; όη, ή ; όον, ούν
 Typhon, Τυφῶν, ὠνος, ό
 Tyrannize, to, τυραννέω, ήσω
 Tyrant, τύραννος
 Tyre, Τύρος, ή
 Tyrrhenian, (fem.) Τυρσηνίς, ίδος, ή
 Tyrrhenians, Τυρσηνοί, οί

U

Ugly, άμορφος, ον
 Ultimately, ὕστερον
 Ulysses, Οδυσσεύς, έως, Ion. ήος ; Οδυσσεύς, ό
 Unable, to be, αδυνατέω, ήσω
 Unable-to-stand, δύστηνος, ον
 Unanimity, ὁμόνοια, ας
 Unbend, to, ανήμι
 Unbribed, άδωρος, ον
 Under, ὑπό
 Under-the-expectation-that-we-shall overcome, ὡς περιεσπομένους ήμέας
 Undergo, to, υφίσταμαι
 Underneath, ένερθε
 Understand, to, αισθάνομαι, α. 2. ησ-θόμην
 Understanding, φρήν, ενός, ή
 Undertake-with, to, ξυλλαμβάνω, fut. ξυλλήψομαι, α. 2. ξυνέλαθον
 Undertaking, εγχείρησις, εως, ή
 Undone, to be, ὀλλυμαι, pf. mid. ὀλωλα ; απόλλυμαι
 Unespoused, άνυμφος, ον
 Unexpected, άελπτος, ον
 Unexpectedly, αέλπτως
 Unfeeling, αναίσθητος, ον
 Unfortunate, δύσποτμος, ον
 Unfortunate, to be, δυστυχέω, ήσω
 Unfrequented, άσματος, ον
 Unfriendly, δυσμενής, ές

Ungentle, αμείλικτος, *ον*
 Unhappiness, ατυχία, *ας*
 Unhappy, δυσδαίμων, *ον* ; άθλιος, *α, ον*
 Unhappy-event, πάθος, *εος*
 Unhappy-in, to be, ενδυστυχέω, ήσω
 Unharmful, άγής, *ες*
 Unholy, ανόσιος, *ον* ; superl. ώτατος, *η, ον*
 Unhonored, άτίμος, *ον*
 Unhurt, άνατος, *ον*
 Uninhabited, άεροςτος, *ον*. This word is however disputed
 Unite-with, to, προσγίνομαι, *α. 2. προσ-εγενόμην*
 Universal, κατά πάντα
 Unjust, άδικος, *ον*
 Unjustly, άδίκως
 Unkindly-disposed, δύσνοος, *ους* ; *οον, ουν*
 Unlawful, αθεμίσιος, *ον*
 Unlearned, αμαθής, *ες* ; superl. αμαθέστατος, *η, ον*
 Unless, *ει μή*
 Unless-it-be, *οτι μή*
 Unlooked-for, απροσδόκητος, *η, ον*
 Unlucky, ενδεής, *ες*
 Unmeaning, κενός, *ή, όν*
 Unnecessarily, μή ανάγκη
 Unpleasant, ατερπής, *ες*
 Unpunished, απαθής, *ες*
 Unruly, άτακτος, *ον*
 Unsacrificed, άσφακτος, *ον*
 Unseemly, αεικής, *ες*
 Unsightly, αεικέλιος, *ον*
 Unskillfully, απείρως
 Unsparingness, αφθονία, *ας*
 Unspeakable, άβρητος, *ον*
 Unspotted, τέλειος, *α, ον*
 Unsuccessfully, κακώς
 Unsupplied, άσκενος, *ον*
 Until, έως ού
 Until-he-should-enter, πριν δύμεναι
 Until-we-find, πρότερον πριν άν λάβη
τις
 Unto, *ες, εις*
 Untouched, άψανστος, *ον*
 Unveil, to, απογυμνώω, ώσω
 Unwashed, άλουτος, *ον*
 Unwept, άκλαυστος, *ον*
 Unwilling, άκων, *ουσα, ον (α)*
 Unwilling, to be, οκνέω
 Unyoked, άζυξ, *υγος*

Up, *ανά*
 Up-above, *άνω*
 Up-and-down, *άνω και κάτω*
 Up-to, *μέχρι*
 Upbraid, to, όμοκλησάσκει
 Upon, *επι*
 Upset, to, μεταστρέφω, *ψω*
 Urbanus, Ουρβανός
 Urge, to, επάσσω, *ξω*
 Urge-beside, to, παρακελεύομαι
 Urge-on, to, επισπέρχω, *ξω*
 Urgent, to be, πολλός έγκειμαι
 Us, ήμās ; of us, ήμών ; to us, ήμιν
 Us, (dual), νῶϊ, νῶ
 Use, *χρεία ; χρεῖα, ή*
 Use, to, *χράομαι, ήσομαι, ρί. κέρη-μαι ; they use, Ionic, χρέωνται*
 Useful, συμφέρων, *ουσα, ον* ; most useful, ωφελιμώτατος, *η, ον*
 Useless, *άλιος, α, ον*
 Usual, νομιζόμενος, *η, ον*
 Usual-abode, ήθος, *εος*
 Utility, ωφέλεια, *ας*
 Utter, to, λέγω, *ξω*
 Utter-a-voice, to, φωνέω, ήσω
 Utterance, φώνημα, *ατος*
 Utterly-dead, being, καταθανών, *οῦσα, όν*
 Utterly-destroy, to, εκπορθέω, ήσω
 Utterly-perish, to, απόλλυμαι, *α. 2. απωλόμην*
 Utterly-slay, to, καταπέφνω

V

Vain, μεταμώλιος, *ον*
 Valley, φάραγξ, *γγος, ή*
 Valor, αρετή, *ής*
 Value, *ή αξία, τής αξίας*
 Value, to, άγω, *ξω*
 Value-not, to, ουδαμου λέγω
 Vanished, φροῦδος, *η, ον*
 Vanished, to be, οίχομαι, ήσομαι
 Vanquish, to, επικρατέω, ήσω
 Variegated, ποικίλος, *η, ον*
 Variety, διαφορά, *ας*
 Various, πολλαχώς
 Vary, to, διαλλάσσω, *ξω*
 Vastly, πάμπολυ
 Vauntingly-allege-against, to, κατα-φρονέω, ήσω

Vehement, λαερός, ἄ, δν
 Vehicle, ὄχημα, ατος
 Vend, to, περιάσκειω
 Venerable, πότνιος, ἄ, ον ; αἰδοῖος, α, ον
 Venerate, to, ἀγαμαί
 Vengeance, νέμεσις, εως, ἡ
 Venus, Αφροδίτη (i), ης ; Κύπρις, ιος, ἡ
 Verdant, χλωρός, ἄ, δν
 Verily, αληθῶς
 Verily-by, νη
 Versed, ἐπιστήμων, ον
 Versifying, α, ποιήσις, εως, ἡ
 Very, αὐτός, ἡ, δ
 Very, (adv.) πάνυ σφόδρα
 Very-beautiful, περικαλλής, ἐς
 Very-fiercy, ζάφυρος, ον
 Very-fine, πάγκαλος, ον
 Very-glorious, ἐρικυδής, ἐς
 Very-grieved, to be, αἰστανέω, ἡσω
 Very-hard, ἀλγιστός, η, ον
 Very-irritated, to be, μάλιστα περιημεκτέω
 Very-large, ἀσπετος, ον
 Very-little, ελάχιστος, η, ον
 Very-much, ισχυρῶς
 Very-quickly, μάλ' ὤκα
 Very-shortly, ἐν βραχυτάτῳ
 Very-soon, τάχιστα
 Very-sweet, ἡδιστός, η, ον
 Very-unskilled, ἀξυνετώτερος, α, ον
 Vessel, ἄγγος, εος
 Vessel, (ship,) πλοῖον
 Vest, στόλισμα, ατος
 Vex, to, κνίζω, σω
 Victim, ἱερὸν ; πρόσφαγμα, ατος
 Victory, νίκη (i), ης
 Victuals, ἐδωδή, ἡς
 Vie, to, ἀμιλλάσμαι, ἡσομαι
 View, θέα, ας ; πρόσοψις, εως, ἡ
 View, to, προσδέρκομαι, ξομαι
 View-steadily, to, θεάομαι, ἄσομαι
 Vigor, ἰς, ἡ
 Vile, φαῦλος, η, ον
 Vile-fellow, ὁ τυχῶν, τοῦ τυχόντος
 Vilify, to, ονειδίζω, σω
 Village, κώμη, ης
 Vineyard, αλων, ἄς
 Violate, to, ασεβέω, ἡσω
 Violence, βία, ἄς

Violent, ισχυρός, ἄ, δν
 Violently, ισχυρῶς
 Violet, ἰόν
 Virgin, παρθένος, ον, ἡ
 Virgin-of-wonderful-beauty, πάγκαλόν τι χρῆμα παρθένου
 Virtue, ἀρετή, ἡς
 Virtuous, εσθλός, ἡ, δν
 Visage, πρόσωπον
 Visibly, φανερῶς
 Vision, ὄψις, ιος, ἡ
 Vitals, νηδὺς, ὅς, ἡ
 Voice, αὐδή, ἡς ; φωνή, ἡς
 Void, κενός, ἄ, δν ; κενός, ἡ, δν
 Volsci, Ουόλουσκοι, οἱ
 Voluntary, ἐκούσιος, α, ον
 Vote, ψήφος, ἡ
 Vote, to, ψηφίζομαι, σομαι
 Vote-against, to, καταψηφίζομαι, συμαι
 Vow, to, εὔχομαι, ξομαι
 Voyage, πλόος, οὗς ; gen. πλόου, οὔ
 Vulcan, Ἥφαιστος

W

Wage, to, στρατεύω, σω
 Wage-war, to, πολεμίζω, σω
 Waggon-road, ἁμαξιτός, ἡ
 Wait, to, μέμνω
 Wait-about, to, περιμένω, ἐνῶ
 Wait-for, to, μένω, ἐνῶ
 Wait-upon, to, ἐπιμένω
 Waiter, πρόσπολος
 Wakeful, to be, ἀγρυπνέω
 Walk, to, βαίνω, α. 2. ἔβην
 Walk-about, to, περιπατέω, ἡσω
 Wall, τεῖχος, εος
 Wall-piercer, τοιχωρύχος
 Wander, to, αλάσμαι
 Wandering, α, πλάνη, ης
 Want, χρεῖα, ας
 Want, to, ἐνδέομαι ; δέομαι
 Want-of-exertion, ἀκραγμοσύνη, ης
 Want-of-knowledge, ἀγνοια, ας
 Want-of-mind, ἀνοια, ας
 Want-of-power, ἀδυναστία, ας
 Want-of-practice, τὸ μὴ μελετάειν, ὦν
 Want-of-self-command, ἀκράτεια, ας
 Want-of-spirit, ἀψυχία, ας
 Want-of-strength, ἀρρώστια, ας

- Want-of-wisdom, αφροσύνη, ης
 Wanting-to, to be, επιλείπω, ψω
 Wantonness, ακολασία, ας
 War, πόλεμος
 War, to, πολεμέω, ήσω
 War-against, to, επιστρατεύομαι, σο-
 μαι
 War-loving, φιλοπτόλεμος, ον
 Ward-off, to, αμύνω, ύνω
 Warlike, δαίφρων, ον
 Warm, θερμός, ή, δν
 Warm, to, θέρμω
 Warmth, θάλπος, εος
 Warriors, άνδρες πολεμικοί
 Wash, to, νίπτω, ψω
 Wash-off, to, απολούω, ούσω
 Waste, to, φθείρω, φθερώ, έφθαρκα,
 έφθαρων, α. 1. έφθειρα, and δια-
 φθείρω, ερώ
 Waste-away, to, φθείρομαι, α. 2.
 εφθάρην
 Watch, φυλακή, ης
 Watch, to, γρηγορέω, ήσω
 Watch-word, ξύνθημα, ατος
 Water, ύδωρ, ύδατος, τδ
 Water-to-wash-with, χέρνιψ, ιθος, ή
 Wave, κύμα, ατος
 Way, όδός, ή
 Way-back, άνοδος, ή
 Way-out, έξοδος, ή
 We, ήμείς, ών
 We-have-insensibly-purged, λελήθα-
 μεν καθαίροντες
 We-must, δεί; χρή
 We-must-love, φιλητέον
 We-must-not-impart, ου μεταδοτέον
 We-ought, χρή
 We-received, παρειλήφαμεν
 We-should-not-hear, ουκ άν κλύοι-
 μεν
 Weak, ασθενής, ές; comparat. ασθενέ-
 νεστερος, α, ον
 Weakness, ασθένεια, ας
 Wealth, πλούτος
 Wealthy, αφνειδς
 Weapon, όπλον
 Wear, to, φέρω; φορέω
 Wear-a-sword, to, σιδηροφορέομαι,
 ήσομαι
 Wear-away, to, διατρίβω, ψω
 Wear-away-there, to, ενδιατρίβω, ψω
 Wear-long-hair, to, κομάω, ήσω
 Weariness, κάματος
 Weave, to, ύφαίνω
 Weep, to, δακρύω, σω
 Weep-in-turn, to, αντικλαίω
 Weeping (subst.), κλαυθμός
 Weigh, to, σταθμάομαι
 Weightier, μείζων, ον
 Welcome, ασπαστός, ή, δν
 Well, εύ; καλώς
 Well-disposed, εύνοος, ους
 Well-doing, α, ευπραγία, ας
 Well-skilled, τρίβων (ι)
 Went, I, ήλυθον, ήλθον. See also Go
 Were-the-first-who-came, πρώτοι εσ-
 ήλθον
 Were-we-to-affirm, άν φάντες
 West, ανατολαι, ών, αι
 Western, έσπερος, α, ον
 Wet, ύγρός, ά, δν
 Wet, to, τέγωω, ξω
 What, τίς, τί; gen. τίνος
 What, (i. e. the thing which), δ;
 gen. ού
 What-any, όστις, ήτις, ότι
 What-had-happened, τδ γεγενημέ-
 νον
 What-is-advantageous, ότως κέρδος
 ήη
 What-is-enough, τά αρκούντα
 What-is-proper, τά δέοντα
 What-kind-of, όίος, α, ον
 What-you-have-resolved-on, τά δόξε-
 αντα
 Whatever, όπερ
 Whatsoever, όσον; pl. όσα
 Wheel, τροχός
 Wheel, to, στρέφω, ψω, α. 2. έστρα-
 φον
 When, ότε
 When-I-say, όταν είπω
 When-I-see, ιδών, ούσα, δν
 When-indeed, επειδή
 When - the - fortunate - opportunity -
 presented-itself, παρατυχόν
 When-they-went, αυτών βεβώτων
 When - you - have - it - in - your-power,
 παρέχον
 Whence, πόθεν
 Whenever, ήνίκα, άν
 Whensoever, εύτ' άν
 Where, ένθα; όπου; ού; πόθι
 Where? ποού

- Whereas, ἄτε
 Whereby, ᾗ
 Wherefore, τίποτε
 Whether, εἰ
 Whether-of-the-two, πότερον; πότε-
 ρα
 Whey, ὀρός
 Which, ὅς, ἡ, ὃ; Ion. ὁκότερος, α, ὃν
 Which (thing), ὃ
 Which-altogether, ὅπερ
 Which-consumes, δυνόβορος, ὃν
 Which-had-been-raised-to-the-Gods,
 θεόδητος, ὃν
 Which-had-many-holes, πολύτρητος,
 ὃν
 Which-has-been-done, γεγεννημένος, η,
 ὃν
 Which-has-brought-forth-twins, διδυ-
 μητόκος, ὃν
 Which-has-fine-horses, εὐίππος, ὃν
 Which-make-a-shrill-noise, κλάζον-
 τες
 Which-way, πᾶ
 Whichever, ὅ, τι; ὅ, τιτι
 While, ἕως
 Whip, μάστιξ, ἵγος, ἡ
 Whirl, το, εἰλίσσω, ξω
 Whirlwind, στρόμβος
 White, λευκός, ἡ, ὃν
 White-sheep, ἀργενναὶ οἶες
 Whither? ποῖ
 Who, ὅς, ἡ, ὃ
 Who? τίς; gen. τίνος
 Who-altogether, ὅσπερ
 Who-are-in-a-state-of-happiness, εὖ
 πρήσσοντες
 Who-are-unfortunate, ἀθλίως πεπρά-
 γότες
 Who-did-not-know-how, ὃ μὴ ἐπιστά-
 μενος
 Who-do-not-endeavour, μὴ πειρώμε-
 νοι
 Who-drivest-thy-chariot, διφρηλα-
 τῶν
 Who-gives-counsel, βουλευφόρος, ὃν
 Who-had-no-city, ἀπολις, ι
 Who-has-done, ὃ πράξας
 Who-has-forgotten, λελασμένος
 Who-have-suffered, τετληότες
 Who-is-overcome, ἡττων, ὃν
 Who-move-in-the-straight-path-of-
 justice, ἰθυδίκαι, ὧν
 Who-ought, ὁστίνας δεῖ
 Who-should-at-any-time-be-deputed-
 to-that-office, οἱ αἰ πυλαγοροῦντες
 Who-was-at-the-head-of, ὃ ἐπιστα-
 τήσας
 Who-went, ἰὼν
 Whoever, ὅστις, ἥτις, ὅτι
 Whoever-happen-to-be-in-office, οἱ
 αἰ ὑπατεύοντες
 Whole, ἅπας, ἁπᾶσα, ἅπαν; πᾶς, πᾶ-
 σα, πᾶν; ὅλος, ἡ, ὃν
 Whole-and-half, ἡμιόλιος, α, ὃν
 Whole-in-limb, ἀκρητος, ὃν
 Wholly, ἀκράτως
 Whose, (i. e. who's), οὗ, ἧς, οὗ
 Whosoever, ὅστις
 Why, τί; ποῖτ. τίη
 Wicked, πονηρός, ἃ, ὃν
 Wide, εὐρύς, εἶα, ὃν
 Widely-surveying, πολυδερκής, ἐς
 Widow, χήρα, ας
 Width, εὖρος, εὐρος
 Wife, ἀλοχος, ὃν
 Wild, ἀγριος, α, ὃν
 Wild-animal, θηρίον
 Wild-beast, θήρ, ηρός, ὃ
 Wild-fig-tree, ἐρίνεος
 Will, το, βούλομαι, ἥσομαι
 Willing, ἐκὼν, οὔσα, ὃν
 Willing, to be, ἐθέλω, ἥσω
 Willow (adj.), ἰτέινος, η, ὃν
 Wind, ἀνεμος
 Wine, μέθυ, υος, τὸ; οἶνος
 Wine-coloured, οἶνοψ, ὃπος
 Wing, πτερὸν; πτέρυξ, υγος, ἡ
 Winged, πτείνος, ἡ, ὃν; πτείνος,
 ἡ, ὃν; πτηνός, ἡ, ὃν
 Winter, χειμῶν, ὦνος, ὃ
 Wipe-away-from, to, ἐξαλείφω, ψω
 Wisdom, σοφία, ας
 Wise, σοφός, ἡ, ὃν
 Wise, to be, φρονέω, ἥσω
 Wisest, σοφώτατος, η, ὃν
 Wish, α, ευχή, ἧς
 Wish, to, θέλω, tut. θελήσω; ἐθέ-
 λω
 Wish-for, to, επιθυμέω, ἥσω
 Wish-further, to, προσχρήζω, σω
 With, σὺν, ξὺν
 With-a-strong-hand, ἰφι
 With-a-view-to-give-advice, συμβου-
 λεύων

- With-a-view-to-kill, αποκτενῶν, οὔσα, οὖν
 With-all-his-might, ἀνὰ κράτος
 With-as-much-haste-as-possible, ὅσον τάχος
 With-difficulty, σχολῇ
 With-ease, ῥαδίως
 With-impunity, χαίρων
 With-respect-to, περὶ
 With-respect-to-this, κατὰ τοῦτο εἶναι
 With-respect-to-you-at-least, σέ γ' εἶναι
 With-sweat, ἰδρῶ
 With-the-fist, πύξ
 With-the-view-that, ὁφρα
 Withdraw, to, οἰχομαι, a. 2. φχόμεν
 Within, ἔσω; ἐνδον; ἐντὸς
 Within, prep. ἐντὸς
 Without, (adv.) ἔξω
 Without, ἀνευ with genitive
 Without, to be, σπανίζω, σω
 Without-art, ατεχνῶς
 Without-fighting, αμαχεί
 Without-having-solemnized-the - marriage-rites, ἀνυμέναιος, ον
 Without-having-well - worked - them - selves, ἀνδρωτὶ γενόμενοι
 Without-hurt, ἀπήμων, ον
 Without-its-being-clear - which - party began-it, ασαφῶς ὁποτέρων ἀρξάντων
 Without-necessity, ον προσήκον
 Without-reason, μάτην
 Without-tears, ἀδάκρυτος, ον
 Without-the-brass, ἀχαλκος, ον
 Withstand, to, ἐναντιόομαι, a. 1. p. ηναντιώθην
 Witness, μάρτυρ, υρος, ὁ; μάρτυρος, ου
 Witness, to, επιμαρτύρομαι, ὑροῦμαι
 Woe, ἄχος, εος
 Wolf, λύκος (ῥ)
 Woman, γυνή, ναϊκὸς
 Wonder, θαῦμα, ατος: Ionic θῶμα
 Wonder, to, θαυμάζω, σω
 Wonder-at, to, ἀγαμαι
 Wonderful, θαυμαστός, ἡ, ον
 Wondrously, θαυμασίως
 Wont, to be, φιλέω, ἡσώ
 Wood, ξύλον (ῥ)
 Wood, a, νᾶπος, εος (ᾱ)
 Wooden-spear, δόρυ, ατος, τὸ; dat. ποῖτ. δορί, δουρί
 Word, λόγος
 Work, ἔργον
 Work, to, ἐργάζομαι, ἄσσομαι
 Work-out, to, ῥέζω, ξω
 Work-upon, to, κατεργάζομαι, σομαι
 Working, a, εργασία, ας
 Workman, τέκτων, υνος, ὁ
 World, κόσμος
 Worm, σκώληξ, ηκος, ὁ
 Wormwood, ἀψίνθιον
 Worse, χερείων, ον
 Worship, to, σέβω
 Worst, ἔσχατος, η, ον
 Worst, to, ἡττάω, ἡσώ
 Worth-a-hundred-oxen, ἐκατόμβοις, ον
 Worth-nine-oxen, ἐννεάβοις, ον
 Worthless, φαῦλος, η, ον
 Worthy, ἄξιος, α, ον with a genitive or infinitive
 Worthy-to-be-compared-with, ἀτάξιος
 Would-escape-the-notice-of, λάθοι ἂν
 Would-not-admire, οὐκ ἂν ἀγάσαιτο
 Would - such - a-man - ever - take, ὅγε τοιοῦτος ἂν ποτε ἔλοι
 Wound, τραῦμα, ατος
 Wound, to, οντάζω, σω
 Wrapped-up, κατήρης, ες
 Wrath, οργή, ἡς; χόλος
 Wreath, ἐλιξ, ικος, ἡ
 Wrestler, ἀθλητῆς, οὔ, ὁ
 Wrestling, πάλη, ης (ᾱ)
 Wretched, τλήμων, ον
 Wretchedly-unhappy, δυστάλας, αινά, αν
 Write, to, γράφω, ψω
 Write-in, to, εγγράφω, ψω
 Write-up, to, αναγράφω, ψω
 Write-verses, to, ποιέω, ἡσώ
 Writing, γραφή, ἡς
 Wrought, ἀπειργασμένος, η, ον

X

- Xanthippus, Ξάνθιππος
 Xenophon, Ξενοφῶν, ὦντος, ὁ
 Xerxes, Ξέρξης, ον, acc. εα, ην, ὁ

Y

Ye, see You plural
 Year, έτος, εος ; ενιαυτός, ου
 Yellow, ξανθος, ή, ον
 Yes, μάλιστα
 Yes-truly, δηλαδη
 Yesterday, χθες
 Yet, έτι
 Yield, to, ύφίημι, α. 2. ύφην
 Yield-fruit, to, ενείκω
 Yoke, ζεύγος, εος
 You, dual, σφῶϊ
 You, plur., ύμεις, ὦν
 You, sing., σὺ, σου
 You-are-able, οἷός τ' εἶ or εἷς
 You-cannot-learn-exactly, ουκ ἀν
 εκμάθοις
 You-have- no -occasion -for, οὐ σε
 χρή
 You-have-not-a-scarcity, ου πένη
 You-man-who-have, ὁ οὗτος (ι)
 You-may, έξεστι
 You-must-not-tell, ου μὴ ερεῖς
 You-ought-not, μὴ χρεών
 You-want, σέ χρή ; ύμῶς δεῖ
 You-were, πελέσκειο
 You-would-be-enslaved, φθαίητε ἀν
 ανδραποδισθέντες

You-would-object, επιτιμήης ἀν
 Young, νέος, ον ; comp. νεώτερος,
 α, ον
 Young-man, κόρος
 Young-one, νεοσσός
 Your, addressed to a plurality, ύμέτε-
 ρος, α, ον ; ύμὸς, ή, ον
 Your, addressed to one, σὸς, ή, ον,
 Doric τεός, ἄ, ον
 Your-eyes, σοι ὅσσε
 Your-mind, (acc.) σε φρένας
 Your-resources, τὰ ὑπάρχοντά σοι
 Yourself, of, σεαυτοῦ, σαυτοῦ
 Yourselves, ύμεῖς αὐτοὶ
 Youth, νεότης, ητος, ή
 Youth, a, νεανίας, ου
 Youthful, to be, ήβάζω, ήσω
 Youthfulness, νεότης, ητος, ή

Z

Zabatus, Ζάβατος
 Zealous-for, to be, προθυμέομαι, ήσομαι
 Zeno, Ζήνων, ωνος, ὁ
 Zeuxis, Ζεῦξις, ιος, acc. ιν, ὁ
 Zone, ζώνη, ης
 Zopyrus, Ζώπυρος.

SPECIMENS

OF THE

DIFFERENT GREEK DIALECTS.

1. ΤΗΣ ΑΤΤΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

1. ΘΟΥΚΥΔΙΔΟΥ.—'Η τῆς ἐς Σικελίαν στρατηγίας τελευτή.

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, τῶν τε αιχμαλώτων ὅσους ἐδύναντο πλείστους καὶ τὰ σκύλα αναλαβόντες, ανεχώρησαν ἐς τὴν πόλιν, καὶ τοὺς μὲν ἄλλους Αθηναίων καὶ τῶν ξυμμάχων ὀπόσους ελαβον, κατεβίβασαν ἐς τὰς Λιθοτομίας, ασφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν· Νικίαν δὲ καὶ Δημοσθένην ἀκοντος Γυλίκπου ἀπέσφαξαν· ὁ γὰρ Γύλιππος καλὸν τὸ ἀγώνισμα ἐνόμιζεν οἱ εἶναι, ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντιστρατήγους κομίσαι. Λακεδαιμονίοις· ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ· τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδείτατον· τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προὔθυμήθη, σπονδὰς πείσας τοὺς Αθηναίους ποιήσασθαι, ὥστε ἀφεθῆναι· ἀνθ' ὧν οἱ τε Λακεδαιμόνιοι ἦσαν αὐτῷ προσφιλεῖς, καὶ οὐκ ἦκιστα πιστεύσας ἑαυτὸν τῷ Γυλίπῳ παρέδωκεν· ἀλλὰ τῶν Συρακουσίων τινὲς, ὡς ἐλέγετο, οἱ μὲν, δείσαντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγηντο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτον ταραχὴν σφίσιν ἐν ευπραγίᾳ ποιήσῃ, ἄλλοι δὲ, καὶ οὐκ ἦκιστα οἱ Κορίνθιοι, μὴ χρήμασι πείσας τινὰς, ὅτι πλούσιος ἦν, ἀποδρῶ, καὶ αὐθις σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντές τε τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. καὶ ὁ μὲν τοιαύτῃ ἢ ὅτι ἐγγυτάτῳ τούτων αἰτία ἐτεθνήκει, ἦκιστα δὴ ἄξιός ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν.

Τοὺς δ' ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν· ἐν γὰρ κοίλῳ χωρίῳ ὄντας πολλοὺς οἱ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνίγος ἐτι ἐλύπει, διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνώμεναι τοῦναντίον μετοπαριναὶ καὶ ψυχραὶ, τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον. πάντα τε

TRANSLATION

OF

THE SPECIMENS.

1. ATTIC.

1. THUCYDIDES.—*End of the Sicilian Expedition.*

And now the Syracusans and allies in one grand collective body, having amassed together as large a number of prisoners as they possibly could, and all the spoils, returned in triumph to Syracuse. The bulk of prisoners, whether of the Athenians or their confederates, whom they had taken, they thrust down into the quarries, concluding that from such a confinement they could not possibly make escapes: but Nicias and Demosthenes, in spite of all the remonstrances of Gylippus, they butchered. For Gylippus imagined that the finishing of this war would invest himself with pre-eminent degrees of glory, if, besides the rest of his achievements, he could carry home to the Lacedæmonians the generals of the enemy. It had, further, so happened, that one of these, that is, Demosthenes, was regarded as their most inveterate enemy, because, of his exploits against them in the island of Sphacteria and Pylus; and the other (Nicias) as their most sincere well-wisher, from his behaviour on those very incidents. For Nicias had strenuously exerted himself in behalf of these Lacedæmonians who were made prisoners in the island. It was he who prevailed with the Athenians to sign the treaty, in pursuance of which they were released. For such services done them, the Lacedæmonians had a kindness towards him; and it had been chiefly owing to his assurance of this that he surrendered himself prisoner to Gylippus. But a party of the Syracusans, as was generally reported, fearful because they had kept up a correspondence with him, lest, if put to the torture, he might now, amidst the general prosperity, involve them in trouble; others also, and not least of all, the Corinthians, lest as he was rich he might purchase the connivance of his keepers to get his liberty, and then again might have influence enough to foment fresh stirs to their prejudice, obtained the concurrence of their allies, and put him to death. For these, or reasons most nearly neighbouring to these, was Nicias doomed to destruction: though the man of all the Grecians in the present age, who least deserved so wretched a catastrophe, since his whole life was one uniform series of piety towards the Deity.

As for those who were doomed to the quarries, the Syracusans treated them at first with outrageous severity. As great numbers were crowded together in this hollow dungeon, the beams of the sun, in the first place, and then the suffocating air, annoyed them in a more terrible manner, because the aperture was left uncovered; and each succeeding night, the reverse of the preceding day, autumnal and nipping, through such vicissi-

ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυνεννημένων, οἳ ἐκ τε τῶν τραυμάτων, καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον. καὶ οσμὰ ἦσαν οὐκ ἀνεκτοί, καὶ λιμῶμα καὶ δίψαι ἐπιέζοντο· ἐδίδοσαν γὰρ αὐτῶν ἐκάστω ἐπὶ οκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε ὅσα εἰκὸς ἐν [τῷ] τοιοῦτῳ χωρίῳ ἐμπεπτωκότας κακοπαθεῖν, οὐδὲν ὅ,τι οὐκ ἐπεγένετο αὐτοῖς. καὶ ἡμέρας μὲν ἑξομῆκοντά τινες οὕτω διητήθησαν ἀθρόοι· ἐπεὶ, πλὴν Ἀθηναίων, καὶ εἰτινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

Ελήφθησαν δὲ οἱ ξύμπαντες, ἀκριβεῖα μὲν χαλεπὸν ἐξεῖπιν, ὁμοῦ δὲ οὐκ ἐλάσσους ἑπτακισχιλίων. ξυνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσας λαμπρότατον, καὶ τοῖς διαφθαρείσι δυστυχέστατον. κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρία δὴ, τὸ λεγόμενον, καὶ πεζὸς καὶ νῆες, καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν.

Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

2. ΑΡΙΣΤΟΦΑΝΟΥΣ.—Εκ τῶν Νεφελῶν

ΣΤΡΕΨΙΑΔΗΣ—ΣΟΚΡΑΤΗΣ.

Στ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

Σω. τί με καλεῖς, ὦ φήμερε;

Στ. πρῶτον μὲν ὅ,τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.

Σω. αεροβατῶ,¹ καὶ περιφρονῶ τὸν ἥλιον.

Στ. ἐπειτ' ἀπὸ ταύρου τοὺς θεοὺς ὑπερφρονεῖς.

ἀλλ' οὐκ ἀπὸ τῆς γῆς; εἶπερ . . .

Σω. οὐ γὰρ ἂν ποτε

εξεύρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὅμοιον αέρα·
εἰ δ' ὧν χαμαὶ τᾶν κατὰθεν ἐσκόπουν,
οὐκ ἂν ποθ' εὔρον. οὐ γὰρ ἀλλ' ἢ γῇ βία

¹ To give the philosopher a mock sublimity, he elevates him above the heads of his fellow-creatures by the vehicle of a basket, and then makes

tudes threw them into strange disorders. Thus straitened as they were for room, they did whatever they had to do on one and the same spot; and the carcasses of those who died lay heaped up promiscuously together, as some expired of their wounds, and others perished through the vicissitudes of air they suffered, or some other such deadly cause. At length the stench became intolerably noisome; and they were farther oppressed with hunger and thirst: for, during the space of eight months, the allowance to each was only a cotyl of water and two cotyls of bread a day. Nay, whatever species of misery numbers cooped up in so close a confinement might be liable to suffer, not one of these but pressed cruelly upon them. They were all thus thronged and dieted together for seventy days: but, after this term, all but the Athenians, and such of the Sicilians and Italians as had joined with them in the invasion, were sold out for slaves.

What the whole number of prisoners was, it is hard exactly to relate; but, however, they could not be fewer than seven thousand. And this proved to be the greatest Grecian exploit of all that happened in the course of this war: and, in my opinion, of all that occurred in the whole history of Greece; since the event to the victors was most glorious, and to the vanquished most calamitous: for in every respect they were totally overpowered, and their miseries in no respect had any mitigation. In short, root and branch, as is commonly said, their land-armies and their shipping were now ruined; nay, nothing belonging to them was exempted from destruction; and few, out of all their numbers, had the good fortune to revisit their native country.

Such were the transactions in Sicily.

(W. SMITH, Esq.)

2. ARISTOPHANES.—*The Clouds.*

STREPSIADES, SOCRATES.

STREPS. Hoa! Socrates—What hoa, my little Socrates!

SOCR. Mortal! how now! Thou insect of a day,
What would'st thou?

STREPS. I would know what thou art doing.

SOCR. I tread in air, contemplating the sun.

STREPS. Ah, then I see you're basketed so high,
That you look down upon the gods—Good hope,
You'll lower a peg on earth.

SOCR. Sublime in air,
Sublime in thought I carry my mind with me,
Its cogitations all assimilated
To the pure atmosphere, in which I float;
Lower me to earth, and my mind's subtle powers,
Seiz'd by contagious dulness, lose their spirit;
For the dry earth drinks up the generous sap,

him speak in a style correspondent to the loftiness of his station, a language suited to the character of a demi-god.

ἔλκει πρὸς αὐτὴν τὴν ικμάδα τῆς φροντίδος·
πάσχει δὲ ταῦτ' οὗτο καὶ τὰ κάρδαμα.

Στ. τί φῆς;
ἢ φροντίς ἔλκει τὴν ικμάδ' εἰς τὰ κάρδαμα;
ἴθι νῦν, κατάβηθ', ὦ Σωκρατίδιον, ὥς ἐμέ,
ἵνα μ' ἐκδιδάξης, ὥνπερ οὔνεκ' ἐλήλυθα.

Σω. ἡλθες δὲ κατὰ τί;

Στ. βουλόμενος μαθεῖν λέγειν.
ὑπὸ γὰρ τόκων, χρήστων τε δυσκολωτάτων,
ζῶμαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

Σω. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαβες γενόμενος;

Στ. νόσος μ' ἐπέτριψεν ἱππικῇ, δεινὴ φαγεῖν.
ἀλλὰ με διδάξον τὸν ἕτερον τοῖν σοῖν λόγῳ,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ', ὅν τιν' ἂν
πράττη μ', ομοῦμαι, σοι καταθήσειν, τοὺς θεοὺς.

Σω. ποίους θεοὺς ομεί σύ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι.

Στ. τῷ δ' ἄρ' ὁμνῶντ';² ἢ
σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

Σω. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς,
ἅττ' ἐστὶν ὀρθῶς;

Στ. νῆ Δί', εἶπερ ἐστὶ γε.

Σω. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν;

Στ. μάλιστα γε.

Σω. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

Στ. ἰδοὺ κάθημαι.

Σω. τουτοῖ τοῖνυν λαβὲ
τὸν στέφανον.

Στ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,
ὥσπερ με τὸν Αθάμανθ'³ ὅπως μὴ δύσσετε.

Σω. οὐκ· ἀλλὰ πάντα ταῦτα τοὺς τελουμένους
ἡμεῖς ποιούμεν.

Στ. εἴτα δὴ τί κερδανῶ;

² This whole dialogue, between two characters so forcibly contrasted, is conceived in the very best style of the author. The Deities and even Jupiter himself are treated with so little ceremony, or rather with such sovereign contempt, that we must suppose no danger was attached to the avowal of these free opinions. It seems to be nothing more than a mere

The vegetating vigour of philosophy,
And leaves it a mere husk.

STREPS. What do you say ?

Philosophy has sapt your vigour ? Fie upon it.
But come, my precious fellow, come down quickly,
And teach me those fine things I 'm here in quest of.

SOCR. And what fine things are they ?

STREPS. A new receipt
For sending off my creditors, and foiling them
By the art logical ; for you shall know
By debts, pawns, pledges, usuries, executions,
I am rackt and rent in tatters.

SOCR. Why permit it ?

What strange infatuation seized your senses ?

STREPS. The horse consumption, a devouring plague, *gall of my*
But so you 'll enter me amongst your scholars,
And tutor me like them to bilk my creditors,
Name your own price, and by the Gods I swear
I 'll pay you the last drachm.

SOCR. By what Gods ?

Answer that first ; for your Gods are not mine.

STREPS. How swear you then ? As the Byzantians swear,
By their base iron coin ?

SOCR. Art thou ambitious
To be instructed in celestial matters,
And taught to know them clearly ?

STREPS. Marry am I,
So they be to my purpose, and celestial.

SOCR. What, if I bring you to a conference
With my own proper Goddesses, the Clouds ?

STREPS. 'Tis what I wish devoutly.

SOCR. Come, sit down ;
Repose yourself upon this couch.

STREPS. 'Tis done.

SOCR. Now take this chaplet—wear it.

STREPS. Why this chaplet ?
Would'st make of me another Athamas,³
And sacrifice me to a cloud ?

SOCR. Fear nothing ;
It is a ceremony indispensable
At all initiations.

STREPS. What to gain ?

vehicle for introducing his chorus of fanciful beings, in like manner with those of his frogs, birds, and wasps, which are all cast in the same whimsical characters with this of the clouds. It is, however, a very apposite allusion of the clown, when he asks him if he swears, as the Byzantians do, by the beggarly oath of their own base coining.

³ Rescued by Hercules, when on the point of being immolated to the manes of Phryxus.

SOCR. 'T will sift your faculties as fine as powder,
Bolt 'em like meal, grind 'em as light as dust ;
Only be patient.

STREPS. Marry, you'll go near
To make your words good ; 'an you pound me thus,
You'll make me very dust and nothing else.

SOCR. Keep silence then, and listen to a prayer,
Which fits the gravity of age to hear —
Oh ! air, all-powerful air, which dost enfold
This pendent globe, thou vault of flaming gold,
Ye sacred clouds who bid the thunder roll,
Shine forth, approach, and cheer your suppliant's soul !

STREPS. Hold, keep 'em off awhile, till I am ready.
Ah ! luckless me, would I had brought my bonnet,
And so escaped a soaking.

SOCR. Come, come away !
Fly swift, ye clouds, and give yourselves to view !
Whether on high Olympus' sacred top
Snow-crown'd ye sit, or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile ; whether ye dwell
On Thracian Mimas, or Mæotis' lake,
Hear me, yet hear, and thus invoked approach !

* * * * *
Yes, ye Divinities, whom I adore,
I hail you now propitious to my prayer.
Didst thou not hear them speak in thunder to me ?

(R. CUMBERLAND, ESQ.)

3. PLATO.—*Happiness or Misery in a future state.*

.... They form several very great and large currents ; but there are four principal ones, the greatest of which is the outermost of all, and is called the Ocean. Opposite to that is Acheron, which runs through the desert places, and, diving through the earth, falls into the marsh, which from it is called the Acherusian lake, whither all souls repair upon their departure from this body ; and having stayed there all the time appointed, some a shorter, some a longer time, are sent back to this world to animate beasts. Between Acheron and the Ocean, there runs a third river, which retires again not far from its source, and falls into a vast space full of fire : there it forms a lake greater than our sea, in which the water mixed with mud boils, and, setting out from thence all black and muddy, runs along the earth to the end of the Acherusian lake, without mixing with its waters ; and, after having made several turnings under the earth, throws itself underneath Tartarus : and this is the flaming river called Phlegethon, the streams whereof are seen to fly up upon the earth in several places.

Opposite to this is the fourth river, which falls first into a horrible wild place, of a blueish color, called by the name of Stygian, where it forms the

μάζουσι Στύγιον, καὶ τὴν λίμνην, ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι δὺς κατὰ τῆς γῆς περιελιπτόμενος χωρεῖ ἐναντίως τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Αἰχέρουσιάδι λίμνῃ ἐξ ἐναντίας, καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίως τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ δὲ δαίμων ἕκαστον νομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσίως βιώσαντες καὶ οἱ μὴ.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Αἰχέροντα, ἀναβάντες ἃ δὴ αὐτοῖς οὐκ ἡμέτερά ἐστιν, ἐπὶ τούτων ἀφικνούνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσιν τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολούνται, εἰ τίς τι ἠδίκησε, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἡ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξεργασμένοι ἢ ἄλλα ὅσα τυγχάνει ὄντα τοιαῦτα, τούτους δὲ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν. Οἱ δ' ἂν ἰσίσταται μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτημάτων, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς βιάσθαι τι πράξαντες, καὶ μετὰ μελὸν αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνου τοιοῦτον τινὲς ἄλλῳ τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐν αὐτῷ ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα· τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτὸν· τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα. Ἐπειδὴν δὲ φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Αἰχέρουσιάδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν· καλέσαντες δ' ἱκετεύουσι καὶ δέονται εἶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι· καὶ εἰ μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν· εἰ δὲ μὴ, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς· καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιώσαι προκεκρίσθαι, οὗτοί ἐστιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαγμένοι ὅσπερ δεσμοτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἰκῆσιν ἀφικνύμενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. Τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηρμένοι ἀνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἑπείτα χρόνον καὶ εἰς οἰκήσεις ἐτι τούτων καλλίους ἀφικνούνται, ὥς οὔτε ῥᾶδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι.

Ἀλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη. Τὸ μὲν οὖν ταῦτα δι᾽ οὐκ ἐπιθυμίας οὕτως ἔχειν ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ· διὸ δὴ ἐγώ γε καὶ πάλας μῆκυνω τὸν μῦθον. Ἀλλὰ τούτων δὴ ἕνεκα θάρρην χρῆναι περὶ τῇ αὐτοῦ ψυχῇ ἀνδρᾶ, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμον ἐίασε χαίρειν ὡς ἀλλοτρίους τε ὄντας καὶ πλέον ἄτακτον ἡγεσάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν

formidable lake of Styx: and, after it has tintured itself with horrible qualities from the waters of that lake, dives into the earth, where it makes several turns; and, directing its course over-against Phlegethon, at last meets it in the lake of Acheron, where it does not mingle its waters with those of the other rivers; but, after it has run its round on the earth, throws itself into the Tartarus by a passage opposite to that of Phlegethon. This fourth river is called by the poets Cocytus.

Nature having thus disposed of all these things, when the dead arrive at the place whither their demon leads them, they are all tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.

Those who are found to have lived neither entirely a criminal, nor absolutely an innocent life, are sent to the Acheron. There they embark in boats, and are transported to the Acherusian lake, where they dwell, and suffer punishment proportionable to their crimes; till at last being purged and cleansed from their sins, and set at liberty, they receive the recompense of their good actions. Those whose sins are incurable, and have been guilty of sacrilege and murder, or such other crimes, are by a just and fatal destiny thrown headlong into Tartarus, where they are kept prisoners for ever. But those who are found guilty of venial sins, though very great ones, such as offering violence to their father or mother in a passion, or killing a man, and repenting for it all their life-time, must of necessity be likewise cast into Tartarus: but after a year's abode there, the tide throws the homicides back into Cocytus, and the parricides into Phlegethon, which draws them into the Acherusian lake. There they cry out bitterly, and invoke those whom they have killed or offered violence to, to aid them; and conjure them to forgive them, and to suffer them to pass the lake, and give them admittance. If they are prevailed with, they pass the lake, and are delivered from their misery; if not, they are cast again into Tartarus, which throws them back into these rivers; and this continues to be repeated, till they have satisfied the injured persons. For such is the sentence pronounced against them.

But those, who have distinguished themselves by a holy life, are released from these earthly places, these horrible prisons; and received above into that pure earth, where they dwell; and those of them, who are sufficiently purged by philosophy, live for ever without their body, and are received into yet more admirable and delicious mansions, which I cannot easily describe, neither do the narrow limits of my time allow me to launch into that subject.

What I told you but now, is sufficient, my dear Simmias, to show that we ought to labour all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us. No man of sense can pretend to assure you, that all these things are just as I have said: but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal; and will certainly find it worth his while to run the risk; for what danger is more inviting? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject. Every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and, siding with the contrary party, pursued only the pleasures of true knowledge, and beautified his

ψυχὴν οὐκ αλλοτρίῃ, ἀλλὰ τῇ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρείᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν εἰς ἄδου πορείαν ὥς πορευσόμενος ὕταν ἢ εἰμαρμένη καλῇ.

4. ΔΗΜΟΣΘΕΝΟΤΣ.—Εκ τοῦ περὶ τοῦ Στεφάνου Λόγου.

Ἀλλ' ἵνα μὴ λόγον ἐκ λόγου λέγων, τοῦ παρόντος ἐμαυτὸν ἐκκρούσω, παραλείψω ταῦτα· ἀλλ' ὅτι γε οὐχὶ δι' ἐνδεῖαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐναντίον γενέσθαι παρὰ σοῦ τούτοις, οἷς ἅπαντα πολιτεύῃ. Ἐν τίσιν οὖν συ νεανίας, καὶ πηνίκα λαμπρός; ἡνίκ' ἂν εἰπεῖν τι κατὰ τούτων δέοι, ἐν τούτοις λαμπροφωνότατος, μνημονικώτατος, ὑποκριτῆς ἀριστος, τραγικὸς Θεοκρίτης.

Εἴτα τῶν πρότερον γεγενημένων ἀνδρῶν ἀγαθῶν μέμνησαι· καὶ καλῶς ποιεῖς. Οὐ μὲντοι δίκαιόν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσαν προλαβόντα παρ' ὑμῶν, πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ, τὸν συζῶντα μεθ' ὑμῶν. Τίς γὰρ οὐκ εἶδε τῶν πάντων, ὅτι τοῖς μὲν ζῶσι πᾶσιν ὕπεστί τις ἢ πλείων ἢ ἐλάττων φθόνος; τοὺς δὲ τεθνεώτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἐτι μισεῖ; Οὕτως οὖν ἐχόντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν, Αἰσχίνη· ἀλλὰ πρὸς σέ, καὶ ἄλλον, εἰ τίνα βούλει, τῶν ταῦτα σοι προηρημένων καὶ ζώντων. Κακῆϊνο σκόπει, πότερον κάλλιον καὶ ἀμεινον τῇ πόλει διὰ τὰς τῶν προτέρων εὐεργεσίας, οὐσας ὑπερμεγέθεις, οὐμενοῦν εἴποι τις ἂν ἡλίκας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας, εἰς ἀχαριστίαν καὶ προπηλακισμόν ἄγειν· ἢ πᾶσιν, ὅσοι τι μετ' εὐνοίας πράττουσι, τῆς παρὰ τούτων τιμῆς καὶ φιλανθρωπίας μετεῖναι;

Καὶ μὴν, εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἢ μὲν ἐμὴ πολιτεία καὶ προαίρεσις, ἂν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότε ἐκαινουμένων ἀνδρῶν ὁμοία, καὶ ταῦτά βουλομένη φανήσεται· ἢ δὲ σῇ, ταῖς τῶν τοιούτους τότε συκοφαντούντων. Δῆλον γὰρ, ὅτι καὶ κατ' ἐκείνους ἦσαν τινες τοὺς χρόνους, οἱ διέσσυρον μὲν τοὺς ὄντας τότε, τοὺς δὲ πρότερον γεγενημένους ἐπῆρουν, βάσκανον πρᾶγμα καὶ ταῦτ' ποιοῦντες σοί. Εἴτα λέγεις, ὥς οὐδὲν ὁμοίως ἐμὶ ἐκείνους ἐγώ; σὺ δ' ὁμοῖος, Αἰσχίνη; ὁ δὲ ἀδελφὸς ὁ σός; ἄλλος δέ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γὰρ οὐδένα φημί. Ἀλλὰ πρὸς τοὺς ζῶντας, ὦ χρηστὲ, ἵνα μηδὲν ἄλλο εἰπῶ, τὸν ζῶντα ἐξέταξε, καὶ τοὺς καθ' αὐτὸν, ὥσπερ τᾶλλα πάντα, τοὺς ποιητὰς, τοὺς χοροὺς, τοὺς ἀγωνιστάς. Ὁ Φιλάμμων, οὐχ ὅτι Γλαύκου τοῦ Καρυστίου καὶ τινων ἐτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀστεφάνωτος ἐκ τῆς Ολυμπίας ἀπῆει, ἀλλ' ὅτι τῶν εἰσέλθόντων πρὸς αὐτὸν ἀρίστα ἐμάχετο, ἐστεφανοῦτο, καὶ νικῶν ἀνηγορεύετο. Καὶ σὺ πρὸς τοὺς νῦν ὅρα με ῥήτορας, πρὸς σαυτὸν, πρὸς ὕντινα βούλει τῶν

soul, not with foreign ornaments, but with ornaments suitable to his nature, such as temperance, justice, fortitude, liberty, and truth: such a one, being firmly confident of the happiness of his soul, ought to wait peaceably for the hour of his removal, as being always ready for the voyage, whenever his fate calls him.
(London, 1763.)

4. DEMOSTHENES.—*From the Oration on the Crown.*

But I am in danger of being led off from one point to another, so as to forget my subject. I say, then, that it was not from poverty that you refused your contribution, but from the fear of opposing their interests, who influenced all your public conduct. On what occasion, then, are you spirited and shining? When you are to speak against your country. Then are we struck with the brilliancy of your eloquence, the power of your memory, the excellence with which you act your part; the excellence of a true dramatic Theocrines.

We have heard his encomiums on the great characters of former times: and they are worthy of them. Yet it is by no means just, Athenians, to take advantage of your predilection to the deceased, and to draw the parallel between them and me, who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less? But the dead are not hated even by their enemies. And, if this be the usual and natural course of things, shall I be tried—shall I be judged by a comparison with my predecessors? No, Æschines, this would be neither just nor equitable. Compare me with yourself—with any, the very best of your party, and our contemporaries. Consider, whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt; or to grant a due share of honor and regard to every man, who at any time approves his attachment to the public.

And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, on a fair inquiry, similar to that which the famed characters of old times pursued, and founded on the same principles; while you have as exactly imitated the malicious accusers of these great men: for it is well known that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifice which you have practised. You say, then, that I do not in the least resemble those great characters. And do you resemble them? or your brother? Do any of the present speakers? I name none among them: I urge but this: let the living, thou man of candour, be compared with the living, and with those of the same department. Thus we judge, in every case, of poets, of dancers, of wrestlers. Philammon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus or Karistius, or any other wrestler of former times. No: as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any—take your most favorite character;

ἅπαντων, (οὐδενὶ ἐξίσταμαι,) ὧν, ὅτε μὲν τῇ πόλει τὰ βέλτιστα ἐλέσθαι παρῆν, εἰς τὴν πατρίδα εὐνοίας ἐν κοινῷ πᾶσι κειμένης, ἐγὼ τὰ κράτιστα λέγων ἐφαινόμην, καὶ τοῖς ἐμοῖς ψηφίσμασι, καὶ νόμοις, καὶ πρεσβείαις ἅπαντα διωκείτο· ὑμῶν δὲ οὐδεὶς ἦν οὐδαμοῦ, πλὴν ἐν τούτοις ἐπηρεάσαι τι δέοι. Ἐπειδὴ δὲ, ἃ μήποτ' ὥφελε, συνέβη, καὶ οὐκ ἐτί συμβούλων, ἀλλὰ τῶν τοῖς ἐπιτασσομένοις ὑπηρετούντων, καὶ τῶν κατὰ τῆς πατρίδος μισθαρνεῖν ἐτόιμων, καὶ τῶν κολακεύειν ἑτέρους βουλομένων ἐξέτασις ἦν, τῆνικαῦτα σὺν, καὶ τούτων ἕκαστος ἐν τάξει, καὶ μέγας, καὶ λαμπρὸς ἵπποτρόφος· ἐγὼ δ' ἀσθενής, ὁμολογῶ, ἀλλ' εὐνοὺς μᾶλλον ὑμῶν τουτοισί.

Δύο δ', ὧ ἄνδρες Ἀθηναῖοι, ταῦτα τὸν φύσει μέτριον πολίτην ἔχειν δεῖ· (οὗτοι γὰρ μοι περὶ ἐμαυτοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν·) ἐν μὲν ταῖς ἐξουσίαις, τὴν τοῦ γενναίου, καὶ τὴν τοῦ πρωτείου τῇ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει, τὴν εὐνοίαν. Τούτου γὰρ ἡ φύσις κυρία· τοῦ δύνασθαι δὲ καὶ ἰσχύειν, ἕτερα. Ταύτην τοίνυν παρ' ἐμοὶ μεμνηκυῖαν εὐρήσετε ἁπλῶς. Ὅρατε δέ· οὐκ ἐξαιτούμενος, οὐκ ἀμφικτυονικὰς δίκας ἐπαγόντων μοι, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐ τοὺς καταράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς προδεδῶκα ἐγὼ τὴν εἰς ὑμᾶς εὐνοίαν. Τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθὴν καὶ δικαίαν τὴν ὁδὸν τῆς πολιτείας εἰλόμην, τὰς τιμὰς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπεύειν, ταύτας αὖξιν, μετὰ τούτων εἶναι. Οὐκ ἐπὶ μὲν τοῖς ἑτέρων ἐντυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων, καὶ εὐαγγελιζόμενος τούτοις, οὓς ἂν ἐκεῖσε ἀπαγγελεῖν οἴωμαι· τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκούω, καὶ στένων, καὶ κύπτων εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἱ τὴν μὲν πόλιν διασύρουσιν, ὥσπερ οὐχ αὐτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἐξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχεσάντων τῶν Ἑλλήνων εὐτύχησεν ἕτερος, ταῦτ' ἐπαινοῦσι, καὶ ὕψως τὸν ἅπαντα χρόνον διαμενεῖ, φασὶ δεῖν τηρεῖν.

Μὴ δῆτ', ὧ πάντες θεοὶ, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν· ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε· εἰ δ' ἄρα ἔχουσιν οὕτως ἀνιάτως, τούτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσαίτε· ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρεαζομένων φόβον δότε, καὶ σωτηρίαν ἀσφαλῆ.

still I assert my superiority. At that period when the state was free to choose the measures best approved, when we were all invited to engage in the great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, my laws, my embassies; while not a man of your party ever appeared, unless to vent his insolence. But when we had once experienced this unmerited reverse of fortune; when this became the place, not for patriot ministers, but for the slaves of power, for those who stood prepared to sell their country for a bribe, for those who could descend to certain prostituted compliments; then indeed were you and your associates exalted; then did you display your magnificence, your state, your splendor, your equipage: while I was depressed, I confess it; yet still superior to you all in an affectionate attachment to my country.

There are two distinguishing qualities, Athenians, which the virtuous citizen should ever possess—(I speak in general terms, as the least invidious method of doing justice to myself): a zeal for the honor and pre-eminence of the state, in his official conduct; on all occasions and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend on another power. And in this affection you find me firm and invariable. Not the solemn demand of my person; not the vengeance of the Amphictyonic council, which they denounced against me; not the terror of their threatenings; not the flattery of their promises; no, nor the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honors, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city with a face of joy and exultation at the success of a foreign power; embracing and announcing the joyful tidings to those who, I supposed, would transmit it to the proper place. I was never known to receive the success of my own country with tremblings, with sighings, with eyes bending to the earth, like those impious men who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified in heaven! Infuse a better spirit into these men! Inspire even their minds with purer sentiments! This is my first prayer.—Or, if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But to us display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

(T. LELAND, D.D.)

5. ΞΕΝΟΦΩΝΤΟΣ. — Εκ της Αναβασεως.

Επει δὲ ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον, καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερέψηλα, ἐνθεν δὲ ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν, “Εγὼ θέλω ὑμᾶς, ὦ ἄνδρες, διαβιβάσαι κατὰ τετρακισχιλίους ὀπίλιντας, ἦν μοι ὧν δέομαι ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε.”

Ερωτώμενος δὲ οὗτου δεήσοιτο, “Ἀσκῶν,” ἔφη, “δισχιλίῳν δεήσομαι. Πολλὰ δὲ ὀρῶ ταῦτα πρόβατα, καὶ αἴγας, καὶ βόας, καὶ ὄνους, ἃ ἀποδαρέντα καὶ φουσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια. Τούτοις δ’,” ἔφη, “ζεύξας τοὺς ασκοὺς, πρὸς ἀλλήλους ἁρμόσας ἕκαστον ασκὸν, λίθους ἀρτήσας, καὶ ἀφελὺς ὥσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν, καὶ ἀμφοτέρωθεν δῆσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. Ὅτι μὲν οὖν οὐ καταδύσεσθε, ἀντίκα μάλα εἰσεσθε. Ὁ γὰρ ασκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι. Ὡστε δὲ μὴ ολισθανεῖν, ἢ ὕλη καὶ ἢ γῆ στήσκει.”

Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθὺμημα χάριεν εἶναι, τὸ δὲ ἔργον ἀδύνατον. Ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.

5. XENOPHON.—*From the Expedition of Cyrus.*

When they came to their tents, the soldiers employed themselves in getting provisions, and the generals and captains assembled, and were in great perplexity ; for on one side of them were exceeding high mountains, and on the other a river so deep that, when they sounded it with their pikes, the ends of them did not even appear above the water. While they were in this perplexity, a certain Rhodian came to them, and said, “ Friends ! I will undertake to carry over four thousand heavy armed men at a time, if you will supply me with what I want, and give me a talent for my pains.”

Being asked what he wanted ; “ I shall want,” says he, “ 2,000 leathern bags. I see here great numbers of sheep, goats, oxen, and asses : if these are flayed, and their skins blown, we may easily pass the river with them. I shall also want the girths belonging to the sumpter horses : with these,” added he, “ I will fasten the bags to one another, and, hanging stones to them, let them down into the water instead of anchors ; then tie up the bags at both ends, and, when they are on the water, lay fascines on them and cover them with earth. I will make you presently sensible,” continued he, “ that you cannot sink, for every bag will bear up two men, and the fascines and the earth will prevent them from slipping.”

The generals, hearing this, thought the invention ingenious, but impossible to be put in practice, there being great numbers of horse on the other side of the river to oppose their passage, and these would at once break all their measures.

(E. SPELMAN, Esq.)

2. ΤΗΣ ΙΩΝΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ἩΡΟΔΟΤΟΥ.—ΑΡΙΩΝ.

Ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι, (ὁμολογέουσι δὲ σφι Λέσβιοι,) ἐν τῷ βίῳ, δῶμα μέγιστον παραστήναι.—ΑΡΙΩΝΑ τὸν Μηθυμναῖον ἐπὶ δελφῖνος ἐξευειχθέντα ἐπὶ Ταίναρον, εὐντα κιθαρῶδὸν τῶν τότε εὐντων οὐδενὸς δεύτερον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ονομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.

Τοῦτον τὸν Αρίωνα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μέγαλα, θελῆσαι οπίσω ἐς Κόρινθον ἀπικέσθαι· Ὁρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμῶσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Αρίωνα ἐκβαλόντας, ἔχειν τὰ χρήματα. ὃν δὲ, συνέντα τοῦτο, λίσσεσθαι, χρήματα μὲν προϊέντά τφι, ψυχὴν δὲ παραιτέμενον. Οὐκὼν δὴ πείθειν αὐτὸν τούτοις, ἀλλὰ κελεῦειν τοὺς πορθμέας ἢ αὐτὸν διαχρῦσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾷ ἐς τὴν θάλασσαν, τὴν ταχίστην.

Ἀπειληθέντα δὲ τὸν Αρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιῦδέειν αὐτὸν, ἐν τῇ σκευῇ πάσῃ, στάντα ἐν τοῖσι ἐδωλίοις, αἰῖσαι· αἰῖσας δὲ, ὑπεδέκετο ἐωῦτὸν κατεργάσασθαι· καί,—τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ,—ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσσην νέα. Τὸν δὲ, ἐνδύντα τε πῶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἐδωλίοις, διεξελθεῖν νόμον τὸν ὀρθιον. Τελευτῶντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἐωῦτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον.

Τὸν δὲ δελφῖνα λέγουσι, ὑπολαβόντα, ἐξενεῖκαι ἐπὶ Ταίναρον. Αποθάντα δὲ αὐτὸν, χωρέειν ἐς Κόρινθον, σὺν τῇ σκευῇ· καὶ ἀπικόμενον ἀπηγγέεσθαι πᾶν τὸ γεγονός. Περίανδρον δὲ, ὑπὸ ἀπιστίας, Αρίωνα μὲν ἐν φυλακῇ ἔχειν, οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων. Ὡς δὲ ἀρα παρῆναι αὐτοὺς κληθέντας, ἱστορέεσθαι εἰ τι λέγοιεν περὶ Αρίωνος· Φαμένων δὲ ἐκείνων ὡς εἴη τε σῶς περὶ Ἰταλίην, καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Αρίωνα, ὥσπερ ἔχων ἐξετῆδησε. Καὶ τοὺς, ἐκπλαγέντας, οὐκ ἔχειν ἐτι, ἐλεγχομένους, ἀρνέεσθαι.

Ταῦτα μὲν νυν Κορίνθιοι τε καὶ Λέσβιοι λέγουσι. Καὶ Αρίωνός ἐστι ἀνᾶθημα χάλκεον, οὐ μέγα, ἐπὶ Ταινάρῳ, ἐπὶ δελφῖνος ἐπεὶ ἀνθρώπος.

2. IONIC.

HERODOTUS.—*Arion*.

Periander was king of Corinth: and the Corinthians say, that a most astonishing thing happened there in his time, which is also confirmed by the Lesbians. Those people give out, that Arion of Methymna, who was second to none of his time in playing on the harp, and who was the first, that we are acquainted with, who composed, named, and taught the Dithyrambic measure at Corinth, was brought on shore at Tænarus upon the back of a dolphin.

They say, that Arion, having continued long with Periander, was desirous of making a voyage to Italy and Sicily where when he had acquired great riches, determining to return to Corinth, he went to Tarentum, and hired a ship of certain Corinthians, because he put more confidence in them than in any other nation. But these men, when they were in the open sea, conspired together to throw him overboard and seize his money, which he no sooner understood, than offering them all his treasure, he only begged they would spare his life. But the seamen, being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea.

Arion, reduced to this hard choice, most earnestly desired, that, having determined his death, they would permit him to dress in his richest apparel, and to sing to them, standing on the poop of the ship, promising to make away with himself when he had done. The seamen, pleased that they should hear a song from the best singer in the world, granted his request, and went from the stern to the middle of the vessel. In the mean time, Arion, having put on all his robes, took up his harp and performed the Orthian strain; at the end of the air he leaped into the sea as he was, and the Corinthians continued their voyage homeward.

They say, a dolphin received him on his back, and carried him to Tænarus; where he went on shore, and thence proceeded to Corinth without changing his clothes, and upon his arrival there he related the whole of what had happened to him; but that Periander, giving no credit to his relation, put him under close confinement, and took especial care to find out the seamen: that, when they appeared before him, he inquired if they could give any information concerning Arion; and they answering, that they had left him with great riches at Tarentum, and that he was undoubtedly safe in some part of Italy, Arion at that instant appeared before them in the very dress he had on when he leaped into the sea; at which they were so astonished, that being fully convicted, they could no longer deny the fact.

These things are reported by the Corinthians and Lesbians; in confirmation of which, a statue of Arion, made of brass, and of a moderate size, representing a man sitting upon a dolphin, is at Tænarus.

(Oxford, 1824.)

ΗΡΟΔΟΤΟΥ. — ΘΗΚΗ ΤΟΥ ΟΡΕΣΤΕΩ.

Ἐπειδὴ αἰεὶ τῷ πολέμῳ ἐσσούντο οἱ Σπαρτιῆται ὑπὸ Τεγεατέων, πέμψαντες θεοπρόπους εἰς Δελφοὺς, ἐπειρώτεον τίνα ἀν' Θεῶν ἰλασάμενοι, κατύπερθε τῷ πολέμῳ Τεγεατέων γενοίετο. Ἡ δὲ Πυθίη σφί ἐχρήσε, τὰ Ορέστεω τοῦ Ἀγαμέμνονος οστέα επαγαγομένους. Ὡς δὲ ἀνευρεῖν οὐχ οἷοί τε ἐγινέετο τὴν ἀθήκην τοῦ Ορέστεω, ἐπέμπον αὐτὶς τὴν εἰς Θεὸν ἐπειρησόμενος τὸν χώρον ἐν τῷ κείνῳ ὁ Ορέστης. Εἰρωτῶσι δὲ ταῦτα τοῖσι θεοπρόποισι λέγει ἡ Πυθίη τάδε·—

Ἔστι τις Ἀρκαδίας Τεγέη λευρῷ ἐνὶ χώρῳ,
ἐνθ' ἀνεμοὶ πνεῖουσι δύο κρατερῆς ὑπ' ἀνάγκης,
καὶ τύπος ἀντίτυπος καὶ πῆμ' ἐπὶ πῆματι κείται,
ἐνθ' Ἀγαμεμνονίδην κατέχει φυσίζοος αἶα.

Τὸν σὺ κομισσάμενος, Τεγέης ἐπιτάρβηθος ἔσση.

Ὡς δὲ καὶ ταῦτα ἤκουσαν οἱ Λακεδαιμόνιοι, ἀπείχον τῆς ἐξευρέσιος οὐδὲν ἰλασσον, πάντα διζήμενοι· ἐς οὗ δὴ Λίχης ἀνέυρε ἐν Τεγέῃ, καὶ συντυχίῃ χρυσάμενος καὶ σοφίῃ. Εὐόσης γὰρ τοῦτον τὸν χρόνον ἐπιμείξης πρὸς τοὺς Τεγεάτας, ἐλθὼν εἰς χαλκήϊον, ἐθηεῖτο σίδηρον ἐξελαυνόμενον. Καὶ ἐν θωύματι ἦν, ὁρέων τὸ ποιεόμενον. Μαθὼν δὲ μιν ὁ χαλκεὺς αποθωυμάζοντα, εἶπε παυσάμενος τοῦ ἔργου, — “Ἡ κοῦ ἀν, ὦ ξεῖνε Λάκων, εἶπερ εἶδες τόπερ ἐγὼ, κάρτα ἀν' ἐθωύμαζες, ὅκου νῦν οὕτω τυγχάνεις θάυμα ποιεύμενος τὴν ἐργασίην τοῦ σιδήρου. Ἐγὼ γὰρ ἐν τῇδε θέλων τῇ αὐλῇ φρέαρ ποιήσασθαι, οὔσσω ἐπέτυχον σορῷ ἐπαπατήχεϊ. Ὑπὸ δὲ ἀπιστίας μὴ μὲν γενέσθαι μηδαμᾶ μέζοντας ἀνθρώπους τῶν νῦν, ἀψῆξα αὐτὴν, καὶ εἶδον τὸν νεκρὸν μήκει ἴσον ἐόντα τῇ σορῷ. Μετρήσας δὲ, συνέχωσα ὀπίσω.”

Ὁ μὲν δὴ οἱ ἔλεγε τάπερ ὁπώπее. Ὁ δὲ ἐννώσας τὰ λεγόμενα, συνεβάλλετο τὸν Ορέστεα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε συμβαλλεόμενος. Τοῦ χαλκεὺς δύο ὁρέων φύσας, τοὺς ἀνέμους εὗρισκε ἐόντας· τὸν δὲ ἀκμονα καὶ τὴν σφύραν, τόν τε τύπον καὶ τὸν ἀντίτυπον· τὸν δὲ ἐξελαυνόμενον σίδηρον, τὸ πῆμα ἐπὶ πῆματι κείμενον, — κατὰ τοιόνδε τι εικάζων, ὥς ἐπὶ κακῷ ἀνθρώπῳ σιδήρος ἀνεύρηται.

Συμβαλλεόμενος δὲ ταῦτα, καὶ ἀπελθὼν εἰς Σπάρτην, ἐφράζε Λακεδαιμονίοισι πᾶν τὸ πρῆγμα. Οἱ δὲ, ἐκ λόγου πλαστοῦ ἐπενεικάντες οἱ αὐτὴν, ἐδίδωξαν. Ὁ δὲ, ἀπικόμενος εἰς Τεγέην, καὶ φράζων τὴν ἑωυτοῦ συμφορὴν πρὸς τὸν χαλκέα, ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν. Χρόνῳ δὲ ὥς ἀνέγκασε, ἐνοικίσθη. Ἀγορεύας δὲ τὸν τάφον, καὶ τὰ οστέα συλλέξας, οἶχετο φέρων εἰς Σπάρτην. Καὶ ἀπὸ τούτου τοῦ χρόνου, ὅπως ἐπιειρώετο ἀλλήλων, πολλῶ κατυπέρτεροι τῷ πολέμῳ ἐγίνοντο οἱ Λακεδαιμόνιοι.

HERODOTUS.—*The Coffin of Orestes.*

Having repeatedly been defeated by the Tegeans, they sent to consult the Delphic Oracle, what particular Deity they had to appease to become victorious over their adversaries. The Pythian assured them of success, if they brought back the body of Orestes, son of Agamemnon. Unable to discover his tomb, they sent a second time to inquire concerning the place of his interment. The following was the oracular communication :

A plain within th' Arcadian land I know,
Where double winds with forced exertion blow,
Where form to form with mutual strength replies,
And ill by other ills supported lies :
That earth contains the great Atrides' son ;
Take him, and conquer : Tegea then is won !

After the above, the search for the body was without intermission continued : it was at length discovered by Lichas, who made the wished-for discovery, partly by good fortune, and partly by his own sagacity. They had at this time a commercial intercourse with the Tegeans ; and Lichas happening to visit a smith at his forge, observed with particular curiosity the process of working the iron. The man took notice of his attention, and desisted from his labour. "Stranger of Sparta," said he, "you seem to admire the art which you contemplate ; but how much more would your wonder be excited, if you knew all that I am able to communicate ! Near this place as I was sinking a well, I found a coffin seven cubits long. I never believed that men were formerly of larger dimensions than at present ; but when I opened it, I discovered a body equal in length to the coffin : I correctly measured it and placed it where I found it."

Lichas, after hearing his relation, was induced to believe that this was the body of Orestes, concerning which the Oracle had spoken. He was farther persuaded, when he recollected that the bellows of the smith might intimate the two winds ; the anvil and the hammer might express one form opposing another ; the iron also, which was beaten, might signify ill succeeding ill, rightly conceiving that the use of iron operated to the injury of mankind.

With these ideas in his mind he returned to Sparta, and related the matter to his countrymen ; who immediately, under the pretence of some imputed crime, sent him into banishment. He returned to Tegea, told his misfortune to the man, and hired the ground, which he at first refused positively to part with. He resided there for a certain space of time, when, digging up the body, he collected the bones, and returned with them to Sparta. The Lacedæmonians had previously obtained possession of a great part of the Peloponnesus ; and after the above-mentioned event their contests with the Tegeans were attended with uninterrupted success.

(REV. W. BELOE.)

3. ΤΑΣ ΔΩΡΙΚΑΣ ΔΙΑΛΕΚΤΩ.

ΘΕΟΚΡΙΤΩ.

ΘΥΡΣΙΣ ΠΟΙΜΑΝ, ΚΑΙ ΛΙΠΟΛΟΣ.

ΘΥ. ἌΔΥ τι τὸ ψιθύρισμα καὶ ἃ πίτυς, αἰπόλε, τήνα,
 ἃ ποτὶ ταῖς παγαῖσι μελίσσεται· ἅδὺ δὲ καὶ τὸ
 συρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἄθλον ἀποισῇ.
 αἶκα τήνος ἔλη κεραὸν τράγον, αἶγα τὴ λαψῇ.
 αἶκα δ' αἶγα λάβῃ τήνος γέρας, ἐς τὲ καταρβέῃ
 ἃ χίμαρος· χιμάρῳ δὲ καλὸν κρέας, ἔστε κ' ἀμέλξης.

ΑΙ. ἄδιον, ὦ ποιμᾶν, τὸ τεὸν μέλος, ἢ τὸ καταχῆς
 τῇν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
 αἶκα ταὶ Μῶσαι τὰν οἶδα δῶρον ἀγωνταί,
 ἄρνα τὴ σακίταν λαψῇ γέρας· αἱ δὲ κ' ἀρέσκη
 τῆναις ἄρνα λαβεῖν, τὴ δὲ τὰν οἶν ὕστερον ἀξῇ.

ΘΥ. λῆς, ποτὶ τὰν νυμφᾶν, λῆς, αἰπόλε, τᾶδε καθίξας,
 ὥς τὸ κάταντες τοῦτο γεώλοφον, ἧ τε μυρῖκαι,
 συρίσδεν; τὰς δ' αἶγας ἐγὼν ἐν τῷδε νομευσῶ.

ΑΙ. οὐ δέμεις, ὦ ποιμᾶν, τὸ μεσαμβρινὸν, οὐ δέμεις ἄμμι
 συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἡ γὰρ ἀπ' ἀγρας
 τανίκα κεκμακῶς ἀμπαύεται· ἐντὶ δὲ πικρὸς,
 καὶ οἱ αἰεὶ δριμεῖα χολὰ ποτὶ ρινὶ κάθηται.
 ἀλλὰ, τὴ γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἀλγεα εἶδες,
 καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλεόν ἴκεο μώσας,
 δεῦρ', ὑπὸ τὰν πτελέαν ἐσδώμεθα, τῷ τε Πριάπῳ
 καὶ τὰν Κρανιάδων κατεναντίον, ἧπερ ὁ Δῶκος
 τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες· αἱ δὲ κ' αἰέσης,
 ὥς ποκα τὸν Λιβύαθε ποτὶ Χρόμιν ἦσας ἐρίσδων,
 αἶγά τέ τοι δωσῶ διδυματόκον ἐς τρίς ἀμέλξαι,
 ἃ, δὴ, εἰχοῖς ἐρίφως, ποταμέλξεται ἐς δύο πέλλας·
 καὶ βαθὺ κισσύσιον, κεκλυσμένον ἀδέϊ καρφῷ,
 αἰμῶες, νεοτευχῆς, ἐτι γλυφάνοιο ποτόσδον·
 τῷ περὶ μὲν χεῖλῃ μαρῦεται ὑψόθι κισσὸς,
 κισσὸς ἐλιχρύσῳ κεκονισμένος· ἃ δὲ κατ' αὐτὸν
 καρφῷ ἔλιξ εἰλεῖται ἀγαλλομένα κροκόεντι.
 ἐντοσθεν δὲ γυνά, τὶ θεῶν δαίδαλμα, τέτυκται,
 ἀσκητὰ πέπλω τε καὶ ἀμπυκι· παρ δὲ οἱ ἄνδρες
 καλὸν εὐθειράζοντες ἀμοιβὰς ἀλλοθεν ἄλλος
 νεικείουσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἄπτεται αὐτᾶς.
 ἀλλοκα μὲν τῇνον ποτιδέρκεται ἄνδρα γελεῦσα,
 ἀλλοκα δ' αὖ ποτὶ τὸν ῥίπτει νόον· οἱ δ' ὑπ' ἐρώτος.
 δηθὰ κυλοιδιόωντες ἐτώσια μοχλίζονται.

3. DORIC.

THEOCRITUS.

The Shepherd Thyrsis, and a Goatherd.

THYRSIS. Sweet are the whispers of yon vocal pine,
 Whose boughs, projecting o'er the springs, recline :
 Sweet is thy warbled reed's melodious lay ;
 Thou, next to Pan, shalt bear the prize away :
 If to the god a horn'd he-goat belong,
 The gentler female shall reward thy song ;
 If he the female claim, a kid 's thy share.
 And, till you milk them, kids are dainty fare.

GOATHERD. Sweeter thy song, O shepherd, than the rill
 That rolls its music down the rocky hill ;
 If one white ewe content the tuneful Nine,
 A stall-fed lamb, meet recompense, is thine ;
 And, if the Muses claim the lamb their due,
 My gentle Thyrsis shall obtain the ewe.

THYRSIS. Wilt thou on this declivity repose,
 Where the rough tamarisk luxuriant grows,
 And gratify the nymphs with sprightly strain ?
 I'll feed thy goats, and tend the browsing train.

GOATHERD. I dare not, dare not, shepherd, grant your boon ;
 Pan's rage I fear, who always rests at noon ;
 When, tired with hunting, stretch'd in sleep along,
 His bitter rage will burst upon my song :
 But well you know love's pains, which Daphnis rues,
 You the great master of the rural muse.
 Let us beneath yon shady elm retreat,
 Where nature forms a lovely pastoral seat,
 Where sculptured Naiads and Priapus stand,
 And groves of oak extending o'er the land ;
 There if you sing as sweetly as of yore,
 When you the prize from Libyan Chromis bore,
 This goat with twins I'll give, that never fails
 Two kids to suckle, and to fill two pails :
 To these I'll add, with scented wax o'erlaid,
 Of curious workmanship, and newly made,
 A deep two-handled cup, whose brim is crown'd
 With ivy, join'd with helichryse around ;
 Small tendrils with close-clasping arms uphold
 The fruit rich speckled with the seeds of gold ;
 Within, a woman's well-wrought image shines,
 A vest her limbs, her locks a caul confines ;
 And near, two neat-curl'd youths in amorous strain
 With fruitless strife communicate their pain :
 Smiling, by turns, she views the rival pair ;
 Grief swells their eyes, their heavy hearts despair.

τοῖς δὲ μέτα γριπεύς τε γέρων, πέτρα τε τέτυκται
 λεπρὰς, ἐφ' ᾗ σπεύδων μεγα δίκτυον ἐς βόλον ἔλκει
 ὁ πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ εοικώς.
 φαίης κεν γυῖων νῦν ὅσον σθένος ἐλλοπιεύειν·
 ὦδέ οἱ φδήκанти κατ' ἀνχένα πάντοθεν ἴνες,
 καὶ πολιῶ περ εόντι τὸ δὲ σθένος ἄξιον ἄβας.
 τυτθὸν δ' ὅσον ἀπῶθεν ἀλιτρυτοῖο γέροντος
 πυρναῖαις σταφυλαῖσι καλὸν βέβριθεν ἁλώα·
 τὰν ολίγος τις κῶρος ἐφ' αἵμασιαισὶ φυλάσσει
 ἥμενος· ἀμφὶ δέ μιν δύο ἀλώπεκες· ἃ μὲν ἀν' ὄρχας
 φοιτῇ, σινομένα τὰν τρώξιμον· ἃ δ', ἐπὶ πῆραν
 πάντα δόλον τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνῆσειν
 φατὶ, πρὶν ἢ νάριστον ἐπὶ ξηροῖσι καθίξῃ.
 αὐτὰρ ὅγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
 σχοίνῳ ἐφαρμόσδων· μέλεται δέ οἱ οὔτε τι πῆρας,
 οὔτε φυτῶν τοσσῆνον, ὅσον περὶ πλέγματι γαθεῖ.
 παντὰ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἀκανθός,
 Αἰολικόν τι θάγμα· τέρας κέ τυ θυμὸν ατύξαι.
 τῷ μὲν ἐγὼ πορθμεί Καλυδωνίῳ αἰγὰ τ' ἰδῶκα
 ὦνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·
 οὐδ' ἐτι πα ποτὶ χεῖλος ἐμὸν δίλγειν, ἀλλ' ἐτι κεῖται
 ἀχραντον· τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν,
 αἰκέν μοι τὸ φίλος τὸν ἐφίμερον ὕμνον αἰίσῃς.
 κοῦ τοι τὶ φθονέω πόταγ', ὦ γαθέ. τὰν γὰρ αοιδᾶν
 οὔτι πα εἰς Αἶδαν γε τὸν ἐκλελαθόντα φυλαξεῖς.

ΘΥ. ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' αοιδᾶς.
 Θύρσις ὅδ' ὥξ Αἰτνας, καὶ Θύρσιδος ἅδ' ἃ φωνά.
 πᾶ ποκ' ἀρ' ἦθ' ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, νύμφαι;
 ἢ κατὰ Πηνειῷ καλὰ τέμπεα, ἢ κατὰ Πίνδῳ;
 οὐ γὰρ δὴ ποταμοῖο μέγαν ῥόον εἶχετ' Ἀνάπῳ,
 οὐδ' Αἰτνας σκοπιᾶν, οὐδ' Ἀκίδος ἱερὸν ὕδωρ.
 ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' αοιδᾶς.
 τῆνον μὰν θῶες, τῆνον λύκοι ωρύσαντο,
 τῆνον χά' κ' δρυμοῖο λέων ἀνέκλαυσε θανόντα.

Hard by, a fisherman, advanc'd in years,
 On the rough margin of a rock appears ;
 Intent he stands to enclose the fish below,
 Lifts a large net, and labours at the throw :
 Such strong expression rises on the sight,
 You'd think the man exerted all his might ;
 For his round neck with turgid veins appears—
 In years he seems, yet not impair'd by years.
 A vineyard next, with intersected lines,
 And red ripe clusters, load the bending vines :
 To guard the fruit a boy sits idly by,
 In ambush near two skulking foxes lie ;
 This plots the branches of ripe grapes to strip ;
 But that, more daring, meditates the scrip ;
 Resolv'd ere long to seize the savoury prey,
 And send the youngster dinnerless away :
 Meanwhile on rushes all his art he plies,
 In framing traps for grasshoppers and flies ;
 And, earnest only on his own designs,
 Forgets his satchel, and neglects his vines :
 All round the soft Acanthus spreads its train—
 This cup, admired by each Æolian swain,
 From far a Calydonian sailor brought,
 For a she-goat and new-made cheese I bought :
 No lip has touch'd it, still unused it stood ;
 To you I give this master-piece of wood,
 If you those Himeræan strains rehearse
 Of Daphnis' woes—I envy not your verse—
 Dread fate, alas ! may soon demand your breath,
 And close your music in oblivious death.

THYRSIS. Begin, ye Nine, that sweetly wont to play,
 Begin, ye Muses, the bucolic lay.
 "Thyrsis my name, to Ætna I belong,
 Sicilian swain, and this is Thyrsis' song :"
 Where were ye, nymphs, in what sequester'd grove ?
 Where were ye, nymphs, when Daphnis pined with love ?
 Did ye on Pindus' steepy top reside ?
 Or where through Tempe Peneus rolls his tide ?
 For where the waters of Anapus flow,
 Fam'd streams ! ye play'd not, nor on Ætna's brow ;
 Nor where chaste Acis laves Sicilian plains—
 Begin, ye Muses, sweet bucolic strains :
 Him savage panthers in wild woods bemoan'd :
 For him fierce wolves in hideous howlings groan'd :
 His fate fell lions mourn'd the livelong day.

* * * * *

(F. FAWKES, Esq.)

4. ΤΑΣ ΑΙΟΛΙΚΑΣ ΔΙΑΛΕΚΤΩ.

ΣΑΠΦΟΥΣ. — *Eis Aphroditan.*

Ποικιλόφρον, ἀθάνατ' Ἀφροδίτα,
 παῖ Διὸς δολοπλόκε, λίσσομαί τε
 μή μ' ἄσαισι, μηδ' ὀνίαισι¹ δάμνα,
 πότνια, θυμόν·

ἀλλὰ τυῖδ' ἐνθ', αἱ ποκα κατέρωτα
 τᾶς ἐμᾶς αὐδᾶς αἰοῖσα πολλᾶς
 ἐκλυες, πατρός τε δόμον λιποῖσα
 χρύσειον, ἦνθες,

ἄρμ' ὑποσδεύκασα·² καλοὶ δέ τ' ἄγον
 ὠκέες στρώθοι, περὶ γῆς μελαίνας
 πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ θέ-
 ρευσ διὰ μέσσω.

αἶψα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
 μειδιάσας ἀθανάτω προσώπῳ
 ἤρεν ὅττι τ' ἦν, τὸ πέπονθα, κῶττι
 δὴ τὲ κάλημι,

κῶττι μεῦ μάλιστ' ἐθέλω γενέσθαι
 μαινόμεν θυμῷ — τίνοσ αὖ τὸν πειθοῖ
 μὰς σαγήνευσας φιλότατα; τίς τ', ὦ
 Σάπφ', ἀδικήη;

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
 αἱ δὲ δῶρα μὴ δέχεται, ἀλλὰ δώσει,
 αἱ δὲ μὴ φιλεῖ, ταχέως φιλάσει
 κοῦκ ἐθέλοισαν.

ἐνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
 ἐκ μεριμνᾶν· ὅσσα δέ μοι τελεῖσθαι
 θυμὸς ἐμέρρει, τέλεσον, τὸ δ' αὐτὰ
 σύμμαχος ἴσσω.

¹ Æolic form of *ανίαισι*.² Æolic form of *ὑποζεύξασα*.

4. ÆOLIC.

SAPPHO.—*To Venus.*

Immortal Venus, skill'd to twine
The wiles of love's inconstant art ;
No more with cares and pains subdue
This throbbing heart.

Haste now, if e'er my suppliant voice
With pity touch'd thy gentle mind ;
When, leaving Jove's all-radiant dome,
Thou camest kind.

Thy car the beauteous sparrows drew
Round the dark earth from æery height ;
As thro' " the liquid noon " they waved
Their pinions light.

Instant they touch'd my roof, while thou
With soul-subduing smile didst say,
" What asks my Sappho ? What new grief
Is thine to-day ?

What would that restless, madd'ning soul ?
Whom would thy tongue persuasive move
To soft desire ? Who, Sappho, who
Hath wrong'd thy love ?

What tho' he flee, he soon shall seek,
And proffer gifts he spurn'd before ;
And, careless now, thy coyer charms
Shall woo the more."

Come then ; relieve my lab'ring breast
From this deep woe thy hand has made ;
And lend to every anxious wish
Thy gentle aid.

(H. H. Bal. Coll. 1830.)

PORSON'S CRITICAL CANONS.

FROM THE CLASSICAL JOURNAL, vol. xxxi. p. 136—142.

1. THE Tragic writers never use ^{ρρ} ~~δδ~~ for ^{ρσ} ~~δσ~~, nor ~~ττ~~ for ~~σσ~~. Thus they never said *Χεβρονησίαν* for *Χεβσονησίαν*, nor *πράττω* for *πράσσω*.—*Hec.* 8.
2. In systems of anapests they do not always use, nor do they always discard, the Doric dialect.—*Hec.* 100.
3. They are partial to the introduction of the particle *τοι* in gnomes, or general reflections.—*Hec.* 228.
4. The forms *δύνα*, *δάμνα*, and the 2nd pers. sing. pres. indic. from verbs in *αμαι* are more Attic than *δύνη*, &c.—*Hec.* 253.
5. The Homeric *ἦδὲ* is sometimes found in the tragic writers, contrary to the assertion of Valckenaer, *Phæn.* 1683.—*Hec.* 323.
6. The tragic writers loved the harsh and antiquated forms of words—they therefore preferred the 1st to the 2nd aorist passive; and the 2nd aorist pass. is consequently very seldom used: *απηλλάγην* sometimes occurs.—*Hec.* 335. *Phæn.* 986.
7. The participle *ὄν* is seldom found in conjunction with another participle.—*Hec.* 358.
8. *Ὅπως* and *ὅπως μὴ* are generally joined with the 2nd person of the fut. tense, sometimes with the third, seldom with the first: *οὐδ' αὖτε εἴπῃ*, or some expression of the same kind, may be conceived as understood in this idiom: as
ὁποῖα κίσσος ὄφρυς, ὅπως τῆσδ' ἔξομαι.—*Hec.* 398.
9. *Γε μὲν τοι*: these three particles are very frequently met with together in Sophocles and Euripides, *γέ τοι τι* never.—*Hec.* 598.
10. *Νεκρὸς* is masculine, when it signifies the corpse of either a male or a female. Where *νεκρὸν* occurs in the neuter gender, L. Bos would understand *σῶμα*.—*Hec.* 665.
11. *Ποῦ* denotes rest, *ποῖ* motion: *πᾶ* is used in both senses. Thus *ποῦ στάσει, ποῖ δὲ βάσει*; *Phil.* 833.—*Hec.* 1062.
12. Instead of *ἤδειμεν*, *ἤδειτε*, *ἤδεσαν*, the Attics used the contracted forms *ἦσμεν*, *ἦστε*, *ἦσαν*.—*Hec.* 1094.
13. Several verbal adjectives, as *ὑποκτος*, *πιστὸς*, *μεμπτὸς*, *αμφίπληκτος*, and some others are found with an active as well as passive signification.—*Hec.* 1117.
14. The ancient Attic writers never used the neuter plural with a verb plural, except in case of animals.—*Hec.* 1141.
15. The particle *μὴ* giving the sense of the imperative accompanies the 1st or 2nd aorists subjunctive, and the present imperative, but never the present subjunctive, or 2nd aorist imperative. There are some few instances of *μὴ* with the 1st aorist imperative. The Attic writers said,

<i>μὴ μέμψῃ</i> — <i>μὴ κάμῃ</i> <i>μὴ μέμψου</i>	<div style="font-size: 2em; line-height: 1;"> </div>	<i>not μὴ μέμψῃ</i> <i>μὴ κάμει.</i>
--	--	---

Sometimes *μὴ μέμψαι*.—*Hec.* 1166.
16. The first syllable of *ισος* in the tragic and comic writers is always short: in composition it is sometimes long.—*Orest.* 9.
17. The Attic writers preserved some Doric forms in their dialect:

thus they always said, *Αθᾶνᾱ, δᾶρδς, ἑκάτῃ, κυνᾶγδς, ποδᾶγδς, λοχᾶγδς, ξενᾶγδς, σπαδδς*, and not *Αθήνη, δηρδς, &c.* But, though they had the form *κυνᾶγδς* and *Αθᾶνα*, they used *κυνηγέτης* and *Αθηναία*.—*Orest.* 26.

18. In the formula of adjuration, viz. *πρδς* with a genitive case, the article with the noun is seldom omitted by the comic, and never expressed by the tragic writers.—*Orest.* 92.

19. Adjectives, such as *μανιάς, ἰδδς*, are of three genders, though they are less frequently used in the neuter: *μανιάσιν λυσσῆμασι. δρομάσι βλεφάροις*.—*Orest.* 264.

20. *Τεκούσα* is never used by Euripides absolutely for *μήτηρ*.—*Orest.* 285.

21. The active verb is often found instead of the middle, the personal pronoun being understood: as

καὶ νῦν ἀνακάλυπτ', ὦ κασίγνητον κάρᾱ,

and now uncover, sc. yourself.—*Orest.* 288.

22. The tragic writers used the form in *αιρω*, not in *αινω*: thus they said *εχθαίρω*, not *εχθραίνω*. But they used the form *αινω* in preference to *ναινω*: thus they said *ισχαίνω*, not *ισχναίνω*.—*Orest.* 292.

23. When the discourse is hastily turned from one person to another, the noun is placed first, then the pronoun, and then the particle: as

Μενέλαε, σοὶ δὲ τᾶδε λέγω.—*Orest.* 614.

24. The different governments and usages of *δεῖ* and *χρή*.

Homer only once used *δεῖ*, and then an infinitive mood is subjoined. *Il.* i. 337. He very frequently used *χρή* with an infin., and with an accusative of the person and genitive of the thing: as also *χρεῶ* with the accusative and genitive. Euripides has once imitated this form. *Hec.* 962: :

ἀλλὰ τίς χρεῖᾱ σ' εμοῦ (i. e. ἀγχι).

The Greeks in common said *δεῖ σοι τοῦδε*. *Æschylus* seems first to have altered this, by using the acc. of the person and gen. of the thing, *αὐτὸν γὰρ σε δεῖ προμηθέως* (*Prom.* 86.); and to have been followed by Euripides.

The Attic poets never use *χρή* with a genitive: thus, *δτου χρή, δεῖ λέγειν* is wrong, and should be altered to *δτου δεῖ, χρή λέγειν*.—*Orest.* 659.

25. The enclitic *τε* in the ancient Greek writers never follows a preposition, unless that preposition commences the member of a sentence. Thus they said,

ἐν τε πόλεος ἀρχαῖς

οἱ ἐν πόλεός τε ἀρχαῖς

but not *πόλεος ἐν τ' ἀρχαῖς*.—*Orest.* 887.

26. Verbs denoting motion take after them an accusative of the instrument or member which is chiefly used: as, *πᾶ πόδ' ἐπάξας*, (*Hec.* 1071.) where *πόδ'* is put for *πόδα*, and not for *ποδί*.—*Orest.* 1427.

27. The tragic writers seldom prefix the article to proper names, except for emphasis, or at the beginning of a sentence.—*Phæn.* 145.

28. The tragic writers do not admit of a hiatus after *τί*, thus they did not say *κἀγὼ τί ου δρῶν*, nor did they ask a question simply by *ὅποιος*: wherever the question is asked, *ὅποιος* must be written in two words, *ὁ ποῖος*, not *ὅποιος*.—*Phæn.* 892.

29. *Αὐτὸς* is frequently used absolutely for *μόνος*; and yet *αὐτὸς μόνος* is not a tautologous expression.—*Phæn.* 1245.

30. The article forms a crasis with a word beginning with alpha, only when the alpha is short: thus, no tragic writer would say *τᾶθαλα* for *τὰ*

ἄθλα, because the penult of ἄθλον is long, the word being contracted from ἄεθλον.—*Phæn.* 1277.

31. Καὶ πῶς, and πῶς καὶ, have very different meanings: καὶ πῶς is used in asking a question which implies an objection or contradiction to the preceding remark: as, καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα; where Creon's question is an implied affirmation that the messenger's previous remark was not true. But πῶς καὶ asks some additional information: as,

πῶς καὶ πέπρακται διπτύχων παίδων φόνος;

In this latter sense καὶ follows the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Sometimes between the interrogative and καὶ, δὲ is inserted.—*Phæn.* 1373.

32. Ὡς is never used for εἰς or πρὸς, except in case of persons. Homer has the first instance of this Atticism. *Od.* P. 218.

Ὡς αἰεὶ τὸν ὁμοῖον ἀγεί Θεὸς ὥς τὸν ὁμοῖον.—*Phæn.* 1415.

33. The copulative καὶ never forms a crasis with εὐ, except in words compounded with εὐ: it never makes a crasis with αἰ.—*Phæn.* 1422.

34. Αλλά μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, are frequently found in a sentence, with the addition of the particle γέ, but never except where another word is interposed: thus,

οὐ μὴν σύ γ' ἡμᾶς τοὺς τεκόντας ἠδέσω.—*Eur. Alope.*

Phæn. 1638.

35. Porson prefers to adscribe, rather than subscribe the iota: a practice which was either universally adopted, or the iota entirely omitted in the more ancient Mss. The subscription of the iota does not seem to have been earlier than the 10th century.—*Med.* 6.

36. Porson writes ξυν instead of συν, both in and out of composition, where the metre and smoothness of numbers will permit; but in Iambic metre, not so as to introduce a spondee where there might be an Iambus.—*Med.* 11.

37. The tragic writers in iambic, trochaic, or legitimate anapaestic verse, never admit περὶ before a vowel, either in the same or in different words. In the choral odes they rarely admit a verb or substantive of this kind of composition—very rarely an adjective or adverb.—*Med.* 284.

38. The distinction between διδάσκω and διδάσκομαι is this:

The master διδάσκει (teaches) the boy.

The father διδάσκεται causes his son to be taught; though this distinction is not always observed by the poets.—*Med.* 297.

39. There are several nouns which in the singular are only masc. or feminine, but in the plural are neuter: as, δίφρος, δίφρα; κύκλος, κύκλα; κέλευθος, κέλευθα; δεσμός, δεσμά; σῖτος, σῖτα.—*Med.* 494.

40. Μεθίημι in the active voice governs an accusative—in the middle a genitive case: in the line

Ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ:

the pronoun ἐμέ is the accusative after the participle ἄγουσι, not after μεθεῖω.

The truth is, that, when two verbs governing different cases refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, give it only once governed by one of the verbs, and omit it with the other.—*Med.* 734.

41. The tragic writers never use the form in υῶ for that in υμι—(thus they do not say ομνύω, but ὀμνυμι): the writers of the old comedy use it very seldom—those of the middle, oftener—those of the new, very often.—*Med.* 744.

42. Ἄγιος and ἄγνός are sometimes interchanged in the earlier editions;

but ἄγιος is very rarely used by the Attic — never by the tragic writers.—*Med.* 750.

43. All compound adjectives ending in *os* were anciently declined with three terminations: as, ἀπόρθητος, ἀπορθήτη, ἀπόρθητον; and after the feminine forms had gradually become obsolete, the poets and Attic writers recalled them, for the sake either of ornament or of variety.—*Med.* 822.

44. From αἶρω the ancients formed the future αερῶ — by contraction, αρῶ, the penult being long. But when they contracted αἶρω itself into αἶρω, then they had a new future, αρῶ — the penult being short.—*Med.* 848.

45. The future form μεμνήσομαι (found in Homer, *Il.* χ. 390.) is always used by the tragic writers — the form μνησθήσομαι is never used: the same remark is true of κεκλησομαι and κληθήσομαι. But βληθήσομαι and βεβλήσομαι are met with indiscriminately.—*Med.* 929.

46. The nominative forms, αμβλῶψ and αμβλωπὸς, γοργῶψ and γοργωπὸς, φλογῶψ and φλογωπὸς, ἀδμῆς and ἀδμητος, ἀζύξ and ἀζυγος, νεοζῦξ and νεόζυγος, ευκράς and ευκράτος, and such others, are both Attic.—*Med.* 1363.

47. In words joined by a crasis, the iota ought never to be added, unless καὶ forms a crasis with a diphthong,¹ as κᾶτα for καὶ εἶτα.—*Præf.* iv.

48. Αεὶ, αετός; κλάω, κάω, are to be written without a diphthong — not αει, αιετός, &c.—*Ibid.*

49. The second person singular of the present and future, middle and passive, end in εἰ not η, which latter termination belongs to the subjunctive: thus, τύπτομαι, τύπτει, τύπτεται, and τύπτωμαι, τύπη, τύπτηται.—*Ibid.*

50. The augment is not omitted by the Attics, except in the case of χρῆν for ἐχρῆν, ἄνωγα for ἤνωγα, καθεζόμεν, κάθειδον. They sometimes admitted a double augment, as ηνεσχόμεν, ἑώρων, ἡμελλον, &c.—*Præf.* xix.

51. Ελεεινός is a word unknown to the Attics. As from δέος is formed δεινός, from κλέος, κλεινός, so from ἔλεος is formed ελεινός.—*Præf.* viii.

52. Derivative and compound adjectives are generally, in Attic Greek, of the same form in the masculine and feminine: as, ὁ καὶ ἡ φιλόξενος, ἀπόδλεπτος.—*Præf.* ix.

53. The Attics said, οἷζυς not οἷζύς, οἷζυρὸς not οἷζυρος: as also, οἷς, οιστὸς, Οικλῆς, Οιλεύς.—*Præf.* x.

54. Some Ionisms are used by the tragic writers, though sparingly and rarely: as ξείνος, μῶννος, γούνατα, κοῦρος, δουρί.—*Præf.* xiii.

¹ This canon is not expressed with the usual accuracy of the learned Professor. When καὶ forms a crasis with a diphthong containing an *iota*, then the *iota* is added, otherwise not: thus, καὶ εἶτα changes into κᾶτα, but in the crasis of καὶ οὐ there would be no *iota*. When καὶ forms a crasis with a single vowel, then the *iota* is not added, as κᾶν for καὶ ἄν or καὶ ἐν.

DAWES'S ELEVEN CANONS:

WITH NOTES

BY THE REV. MR. TATE,

LATE MASTER OF RICHMOND SCHOOL, YORKSHIRE.

I.

“*Ἄν* cannot be joined to *περιοῖδε*.” *Miscell. Crit.* p. ii. *Ed. B.* p. ii.

The particle *Ἄν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοῖδε* is excluded, as being strictly what Clarke calls the present perfect tense. [*Vid. ad Iliad. A. v. 37.*]

1. *ἔτυπτον Ἄν* — *I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *ἔτετύφη Ἄν* — *I should have done striking.* *171-174. c. c. § 184. πολυ-περ. 1^{ος} περ.*

3. *ἔτυψα*
ἔτυπον } *Ἄν* — *I should have stricken.*

The same, *mutatis mutandis*, for the past tenses of *διήσκω*.

II.

“The word *ὅσῳ* and the like, when accompanied with *Ἄν*, are construed with the subjunctive, not with the optative.” [*M. C.* p. 79. *Ed. B.* p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (*Lib. I. 5. 9.*) *Δῆλος ἦν ὃ Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν — νομίζων, ὅσῳ μὲν ἂν δᾶττον ἔλθοι, τοσούτῳ ἀπαρσκευαστοτέρῳ βασιλεῖ μαχεῖσθαι . . . κ. τ. λ.*

By transposing *Ἄν*, and by altering the future *μαχεῖσθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus: *νομίζων ἂν, ὅσῳ μὲν δᾶττον ἔλθοι, τ. α. β. μάχεσθαι — κ. τ. λ.*

1. The position of *ἂν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. “*Ὅσῳ* and similar words are much used with *ἂν* and the subjunctive mood, it is true; but, according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

a. Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.

Οἶός περ ἂν περὶ τοὺς γονεῖς γένη, τοιοῦτοι καὶ οἱ σαυτοῦ παῖδες περὶ σέ γενήσονται· εἰκότως.

β. *Act such a part towards your parents, as you could wish your own children to act towards yourself.*

Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἀν εὐξαιο περὶ σεαυτὸν γίγνεσθαι τοὺς σαυτοῦ παῖδας.

γ. *There is not a man living whom he would have less thought of attacking than him.*

Οὐκ ἔστιν, ἐφ' ὅντινα ἀν ἦττον, ἢ ἐπὶ τοῦτον, ἦλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious, at least to my apprehension of it.

Καὶ γὰρ οὗτος ἀπασὶ τούτοις, οἷς ἀν τις μέγαν αὐτὸν ἡγήσατο, — ἐτ' ἐπι-σφαλεστέραν αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεύακεν ἑαυτῷ. Olynthiac. A. § 5.

In the same section, *The subjects of Philip*, says the orator, *λυποῦνται καὶ συνεχῶς τάλαιπωροῦσιν, οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις εἰώμενοι διατρίβειν, οὐθ' ὅς' ἀν πορίσωσιν, οὕτως ὅπως ἀν δύνωνται, ταῦτ' ἐχόντες διαθέσθαι, κεκλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.*

Translate thus: *Nor able to dispose of such articles as they MAY produce, in the way they MIGHT otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read — *ὅπως ἀν δύναιντο.*

3. It is well known that the following construction, *suppresso ἀν*, favoured by the tragic writers. [R. P. ad Orest. v. 141.] “Ὅπου δ' Ἀπόλλων σκαῖς ἦ, τίνες σοφοί; Electr. Eurip. v. 972. But this suppression of *ἀν* with the optative also deserves remark.

Οὐκ ἔστιν, ὅτῳ μείζονα μοῖραν

Νείμαιμ', ἢ σοί. Prom. Vinc. vv. 299, 300.

The following passages demand a separate consideration :

Ἐν σοὶ γὰρ εἰμεν· ἀνδρα δ' ὠφελεῖν, ἀφ' ὧν

Ἔχοι τε καὶ δύνατο, κάλλιστος πόνων. Œd. R. vv. 314, 5.

Εὐκῇ κράτιστον ζῆν, ὅπως δύναίτο τις. Ibid. v. 979.

And this, *Ἄλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες πάντας τοῖς κατ' ἐμὲ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύνατο.* Cyropædia.

III.

“The Attic style requires either *ποῖ τις φύγῃ*, or *ποῖ τις ἀν φύγοι*. An optative verb following *ποῖ*, *πόθεν*, *ποῦ*, *πῶς*, &c. requires *ἀν*; a subjunctive verb rejects it.” [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. *ποῖ τρέψομαι*; *whither shall I betake myself?*

β. *ποῖ τράπωμαι*; *whither must I betake myself?*

γ. *ποῖ τις ἀν τράποιτο*; *whither should one betake himself?*

[M. C. 75. 341. Ed. B. 78. 333.]

1. Under the class (β) may be placed,

Ἐγὼ δὲ τί ποιῶ; Plut. *But what must I do?*

Ἐγὼ σιωπῶ τῷδέ γ'; Ran. where Æschylus of Euripides,
Must I hold my tongue for this coxcomb?

Ὡς οἰζύθυμος! φέρε, τί σοι ΔΩ καταφαγεῖν;

Well, what must I give you to eat?

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; "but of the subjunctive, which has often the force of a future, but is more properly to be referred in its own proper sense to ἵνα or χρῆ ἵνα understood."

2. Σοφῶς κελεύεις. μὴ τρέσῃς μάσματος

Τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. Herac. 558, 559.

"Θάνω is the subjunctive, as often elsewhere. Every one knows that the first person plural subjunctive often occurs in the sense of our *let us die*. More seldom, and yet not very seldom, the first person singular is used in the sense of our *let me die*. In Med. 1275 most of the Edd. properly give παρέλθω δόμους without an interrogation." P. Elmsley ad loc.

In Porson's *Medea*, the passage stands thus:

Παρέλθω δόμους; ἀρήξαι φόνον

Δοκεῖ μοι τέκνοις·

which would require to be translated with somewhat less force, thus: "*Shall I not enter the house? — I am resolved to save the children from murder.*"

IV.

Καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότου

ἴφειλον, ἐγὼ σε λαμβάνειν ἐποιοῦν αἶ. Plut. 1141.

"Iambics and Trochaics do not allow of the hiatus in the second verse. Besides, ὁπότε ἴφειλον, [*When you actually had stolen one specific thing.*] ἐποιοῦν αἶ is a solecism. Read "ἴφέλοι", that is, "ἴφέλοιο." [M. C. 216. Ed. B. 215, 6.]

Fielding and Young thus translate the passage fairly enough:

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [the theft.]

The nature of those circumstances which demand this usage of ὁπότε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of ὁπότε similarly employed.

Of εἶπου also in the same usage preceding the optative, with the preter-imperfect tense (for that is the idiom) of the indicative mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 353.]

Ἄλλη δὲ κάλλη δωμάτων στρωφωμένη,

Εἰποῦ φίλων βαλεῦειεν οἰκετῶν δέμας,

Ἐκλαίεν ἢ δύστηνος. Sophocl. Trachin. 924.

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle ἐπεὶ occurs in a similar construction. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἀν εἰστήκεσαν· (πολὸν γὰρ τοῦ ἵππου δᾶττον ἐτρέχον·) καὶ πάλιν, ἐπεὶ πλησιάσοι ὁ ἵππος, ταῦτ' ἐποιοῦν. Xenophon. Anab. p. 45. ex emendatione Porsoni; quem vide ad Eur. Phæn. 412.

V.

"Verbs of the form of αἰέσοι are never used in an optative sense, or joined with *κεν* or *ἀν*; but are always put after past tenses in a future sense.

Εγὼ γὰρ ὅν μειράκιον ΗΠΕΙΔΗΣ' ὄτι
 Εἰς τοὺς δίκαιους καὶ σοφοὺς καὶ κοσμίους
 Μόρους ΒΑΔΙΟΙΜΗΝ.—Plut. 88." [M. C. 103. Ed. B. 105.]

For I when a stripling threatened* that I would visit the honest and wise and respectable—and no others.

1. If this *dictum* be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

α. *ῥήσονται*: fare ye well. "For the future is not used in this construction." [M. C. ii. Ed. B. ii.]

β. *μᾶλλον ἂν εσοίμην*, is a form equally unknown to the Greeks. [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked, keeps no company with the particle *ἂν*. The aversion to *πρὶν* preceding it in what is called *government*, seems pretty much the same. Mr. Elmsley (ad Iph. Aul. v. 1549.) has justly suggested, that *πρὶν σπαράξεσθαι κόμας*, is a solecism. The looser usage of the aorist infinitive with *ἂν* or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad Iph. T. v. 937. appears to me justly to condemn *κελευσθεὶς δράσειν* as not legitimate Greek; while (ad Œd. R. v. 272.) he does not with equal decision second the Scholiast, who, in reference to *εύχομαι* in v. 269, writes thus—*φθαρήναι δεῖ γράφειν, οὐ φθερεῖσθαι*.

The syntax of the line

ΑΛΛ' ὥδε προέθηκεν ελευθερίας απολαύσειν

is condemned by Dawes, on the very same principle. "For neither can a future follow the word *προέθηκεν*." [M. C. iii. Ed. B. iii.]

4. In the syntax of *μέλλω*, the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson ad Orest. v. 929. on v. 1594. *μέλλω κτανεῖν*, has pronounced, "that the aorist is properly put after the verb *μέλλειν*." Mr. Elmsley ad Heraclid. v. 710. gives his sentence thus on the subject: "Wherever *γράφειν* or *γράψαι* can be put by a slight alteration for *γράψαι*, I think the change should be made."

VI.

"The optative, when joined with certain words, as *ἵνα, ὅφρα, μή*, can only be subjoined to preterite verbs, and answers to the Latin *Amarem*; the subjunctive on the other hand is subjoined only to verbs of a present or future tense, and answers to the Latin *Amem*." [M. C. 82, 3. 272. 329=85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles, *ἵνα, ὅφρα, μή*, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.¹

This is remarkably well illustrated by Dawes out of Homer and Plato. In the Iliad E. 127, 8. we read,

¹ This may be easily remembered by the sentence, *μανθάνω ἵνα διδάσκω*.

Αχλὺν δ' αὖ τοι ἀπ' οφθαλμῶν ἔΛΟΝ, ἢ πρὶν ἐπῆεν,
ΟΦΡ' εὖ ΓΙΝΩΣΚΗΣ ἡμὲν δεδν ἡδὲ καὶ ἀνδρα.

"I HAVE REMOVED the mist from thine eyes, that thou MAYEST DIS-
TINGUISH, &c."

In the second Alcibiades of Plato, *sub finem*: ὥσπερ τῷ Διομήδει φησὶ
τὴν Αθήναν Ὅμηρος ἀπὸ τῶν οφθαλμῶν ΑΦΕΛΕΙΝ τὴν ἀχλὺν,
ΟΦΡ' εὖ ΓΙΝΩΣΚΟΙ ἡμὲν δεδν ἡδὲ καὶ ἀνδρα.

"Homer tells us that Minerva REMOVED the mist from his eyes, that
he MIGHT DISTINGUISH, &c."

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,
and πορεύεται or πορεύσεται, ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young
scholar in discriminating betwixt real exceptions and such only as appear
so to be: for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἴχοιτο.

τότε γὰρ ἐφυλάττετε, ὅπως μὴ οἴχηται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in
the narrative way, as ἔγραψα, I wrote, but sometimes also in the use of our
present perfect, I have written; it may in its latter usage be followed by
the subjunctive. The remark is Dawes's, when speaking most exactly on
the dramatic passage of Homer as varied in narration by Plato, *ubi supra*,
Professor Monk, *ad Hippolyt.* v. 1294, has shown very clearly, under what
circumstances this system is legitimate.

2. Since, in narrating past events, the Greek writers, particularly the
Tragics, often employ the present in one part, with the aorist in the other
part of the sentence, [*vid.* R. P. *ad Hecub.* v. 21.] as well as *vice versa*, we
are not to wonder, if a syntax like the following be sometimes presented,
with ὅστις or with ἵνα.

Phæn. 47. κηρύσσει, [τενέρα, ἐκήρυξεν]

ὅστις μάθοι. κ. τ. λ.

"He proclaimed such a reward to any one, that SHOULD discover the meaning
of the riddle."

3. If the verb denoting the principal act, while it is true of the present
time which it directly expresses, be virtually true of the past also in its
beginning and continuance, the leading verb may stand in the present
tense, and yet the purpose be denoted by the optative mood. In this way,
I venture, though with some timidity, to translate the following passage of
the *Rane*, vv. 21—24.

Εἴτ' οὐχ ὕβρις ταύτ' ἐστὶ καὶ πολλὴ τρυφή,

Ὅτ' ἐγὼ μὲν ὦν Διόνυσος, νῆδς Σταμνίου,

Αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' οἰχῶ,

ἵνα μὴ τάλαιπωροῖτο, μήδ' ἄχθος φέροι;

"Is it not quite abominable, that I the mighty Bacchus HAVE BEEN
trudging on foot, while I have had this fellow well mounted, that he MIGHT
feel no fatigue?"

To escape from the emendation of Brunck, and with a view to suggest an
idea which may perhaps be supported ere long by better authority, I risk at
all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects,
some peculiarity of the case determines the choice at once.

The following passage presents just such an instance:

Ἢ γὰρ νέους ἔρποντας ευμενεῖ πέδῳ,

Ἀπαντα πανδοκαῦσα παιδείας ὄλον,

Εθρέψατ', οικιστήρας ασπιδηφόρους
Πιστοὺς, ὅπως γένοισθε πρὸς χρέος τόδε.

S. Theb. vv. 17—20.

There is nothing in vv. 19, 20. to condemn the reading γένησθε. "*She HATH REARED, that you may become.*" But in vv. 17, 18, the decision lies. "*She REARED you in tender and helpless infancy, that you MIGHT become one day her loyal guards.*"

When Porson ad Phoen. 68. writes thus: "Brunck edited *κράνιοιεν* for *κράινωσιν* from Dawes's Canon, M. C. p. 82. But this Canon the Tragedians do not seem in all cases to have observed. Cf. Hec. 1128—1133:" [1120—1126.] he refers to a passage singularly awkward, and, if it be allowed to stand correctly at present, bidding more defiance to Dawes's Canon, than any other which it has yet fallen in my way to observe.

Ἐδείσα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
Τροίαν αθρόοισι καὶ ξυνοικίῃ πάλιν·
Γινόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα
Φρυγῶν ἐς αἶαν αὖθις αἰροίεν στόλον,
Κἄπειτα Θρήκης πεδία τρίβοιεν τάδε
Ληλατοῦντες· γείτοσιν δ' εἰη κακὸν
Τρώων, ἐν ᾧ περ νῦν, ἀναξ, ἐκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative, and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield's ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

"Say that the subjunctive was sometimes used of a thing past, still they never used the optative of a thing present." *Ad S. Theb.*

III. A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δ' ἦτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
Ἐρρίψ' ἐμαντήν τῇσδ' ἀπὸ στυφλοῦ πέτρας,
Ὅπως πέδῳ σκῆψασα, τῶν πάντων πόνων
Ἀπηλλάγην; κρείσσον γὰρ εἰς ἅπαξ θανεῖν,
Ἡ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinc. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the confusion in his mind of the rules of Latin with those of Greek syntax.

"For the sake of grammatical propriety, we must by all means read *ἀπαλλαγείην*, omitting γὰρ, to preserve the metre." Heath *ad loc.*

As every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Œdipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his *Annotationes*, No. 446. on the Greek Idioms of Viger.

VII.

"Οὐ μὴ are construed either with the future indicative or with the second aorist subjunctive." [M. C. 222=221.]

"Ὅπως, either with or without μὴ, is construed with the second aorist

active or middle, and with the first aorist passive." [M. C. 228, 29. 30 = 227, 28.]

"Ου with a subjunctive requires μή." [M. C. 340 = 331.]

According to Dawes, then, the following forms of Syntax, for instance, are correct :

1. ΟΥ ΜΗ δυσμενῆς ΕΞΗι φίλοις.
2. ΑΛΛ' ΟΥΠΟΤ' ἐξ εμοῦγε ΜΗ ΜΑΘΗΣ τόδε.
3. Δέδοιχ' ΟΠΩΣ ΜΗ τεύξομαι κακοδαίμονος.
4. [σκεπτέον, ὅπως τοῦτο μαθῇ.]
5. [σκεπτέον, ὅπως μὴ αἰσθωνται ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate :

7. Ου μὴ ληρήσης. Read, Ου μὴ ΛΗΡΗΣΕΙΣ.
8. "Ὅπως δὲ τοῦτο μὴ διδάξης μηδένα. Read, "Ὅπως μὴ διδάξεις.

9. ΑΛΛ' οὔτι μ' ἐκφύγητε λαψήρῳ ποδί. [Hecub. 1038 = 1030.]
Read, ΑΛΛ' οὔτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte."
R. P. With the great critic himself, therefore, read ΑΛΛ' οὔτι μὴ φύγητε λαψήρῳ ποδί.

A. Under the head of No. 8, which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness, which nobody can deny, of Hecuba, v. 402, corrected the verse as follows :

ὁμοια, κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction, with this remark —

"Ὅμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS."

In his second edition he restores the genuine reading,

ὁποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"Ὅμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS. and is received by Brunck and Beck. For ὅπως B. has οὔτως.—But on reconsideration of the subject I distrust this emendation, and think that the common reading may be defended. "Ὅπως and ὅπως μὴ are most usually construed with the second person, sometimes with the third, and more rarely with the first. Aristoph. Eccl. 296 : "Ὅπως δὲ τὸ σύμβολον λαβόντες ἐπεὶτα πλησίοι καθεδούμεθα. Presently after he says at full : "Ὅρα δ' ὅπως ωθήσομαι τοῦσδε τοὺς ἐξ ἀστεος. Antiphanes in Athenæus III. p. 123. B : "Ὅπως ὕδωρ ἔψοντα μηδέν' ὀψομαι. The common reading also in Troad. 147 should be retained : Μάτηρ δ' ὥς τις πτανοῖς κλαγγὰν ὀρνισιν, ὅπως ἐξάρξω γὰρ μολπὰν."

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad Acharn. 930. *Sub judice lis est.*

B. That ου does not precede a verb of the subjunctive mood unless accompanied by μή, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other syntax is perfectly right.

Iliad. A. 262. Ου γάρ πω τοίους ἴδον ἀνέρας, οὔδε ἴδωμαι. And I only mention this now, to avoid the appearance which one might otherwise

incur of appealing to Homer as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens, are drawn from Homer, the vast ocean of Grecian literature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we borrow illustration from Homer, only where he was copied or followed by the Attic writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. Φ. 195, &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review, June, 1812, pp. 453, 4.] ad Supp. v. 1066; that "when *οὐ μὴ* is prefixed to the future, a note of interrogation ought to be added." And Mr. Monk, approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213, 602.

On the particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad CEd. R. v. 342, and pursued ad Heraclid. v. 256

VIII.

"The active *μεθίημι* is not construed with a genitive, nor the middle *μεθίεμαι* with an accusative," but vice versa. [M. C. 238=236.] Vid. et R. P. ad Med. v. 734.

This one instance, acutely observed, belongs to that nice analogy, by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develop it, if they do trip a little, may expect to be forgiven.

1. *μεθίημι σέ.* — *μεθίεμαι σοῦ.*
2. *αφίημι σέ.* — *αφίεμαι σοῦ.*
3. *έλαβον σέ.* — *ελαβόμην σοῦ.*
4. *σίγα δ' ἔχομεν στόμα.* — *βρετέων ἔχεσθαι.*
5. *βρόχους ἄπτειν.* — *ἄψει πέπλων.*
6. *ώρεξε τήν κύλικα.* — *οὔ παιδὸς ορέξατο.*
- 1, 2. *I quit, or part* — *myself from you.*
3. *I caught* — *myself at you.*
4. *To hold* — *ourselves by the statues.*
5. *You will fasten* — *yourself on my robes.*
6. *He stretched* — *himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise the task would be easy enough. A Scholar understands the whole without any help of translation.

IX.

"If a woman, in speaking of herself, uses the plural, she uses also the masculine.

"If she uses the masculine, she uses also the plural. R. P. ad Hec. 515." [M. C. 317=310.]

In Porson's Letter to Dalzel, Mus. Crit. p. 335, it is said, "There is a stronger exception against Dawes's rule in Hipp. 1120. [Ed. Monk. 1107.] than can be brought, I believe, from any other quarter."

Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a mere inadvertence of the Poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scholium in the *Medea*, Σκαιούς δὲ λέγων—vv. 192—206, or that, Δεινὰ τυράννων—119—130: and say, who but Euripides could have given sentiments so beautiful, so just, so profound, to the person of an illiterate nurse?

X.

“In *Iliad*. Z. 479.

Καί ποτέ τις εἶποι, ‘Πατὴρ δ’ ὄγε πολλὸν ἀμείνων,
Ἐκ πολέμου ἀνιόντα——

the commentators make the construction to depend on *ιδὼν* understood: *And shall hereafter say, ‘He is much braver than his father,’ ON SEEING him returning from the war.* But the sentence is in truth unelliptical, and is thus to be construed: *Καί ποτέ τις ἐκ πολέμου ἀνιόντα εἶποι—And one shall hereafter say of him as he returns [or after he has returned].* I will here add *Aristoph. Nub.* 1147:

Καί μοι ΤΟΝ ΤΙΟΝ, εἰ μεμάθηκε τὸν λόγον
Ἐκείνον, ΕἰΦ’, ὃν ἀρτίως εἰσῆγαγες:

And tell me CONCERNING your son, whether he has learnt. Kuster is wrong in saying here that *νιδὼν* is put for the nominative after the Attic form.²⁹ [*M. C.* 147, 8=149.]

1. This remark on what for distinction's sake should be called the *Accusativus de quo*, has a range of great usefulness, especially in the Attic Poets.

The following in Homer, *Iliad*. Z. 239. is rather unique:

The wives and daughters of the Trojan soldiers crowded about Hector:—

Εἰρόμεναι παῖδας τε, κασιγνήτους τε, ἑτάς τε,
Καὶ πόσις. “h. e. περὶ παίδων.” Heyne.

The Attics generally use the *Accusativus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from *Aristophanes*.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti*, where the governing verb would otherwise require the genitive case.

Μεῖζόν τι χρήσεις, παῖδας ἢ σεσωσμένους; *Phœn.* 1226.

—— εἰν θνήσκοντας ἢ τετρωμένους

Πύθισθε——*S. Theb.* 228, 9.

Do you desire a greater blessing, than that your Sons should be alive?—If you hear that any of ours are dying or wounded. Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

Spretæque injuria formæ. Æn. i.

Ob iram interfecti ab eo domini. Livy, xxi, § 2.

Injuria τοῦ formam spretam fuisse.

Iram ἐνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are

favorable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μείζον τι χρήσεις; affords an instance immediately of what I wish to suggest; the intelligent reader will need no farther explanation.

XI.

Φησιν δ' εἶναι πολλῶν αγαθῶν ἄξιος ὑμῖν δ ποιητής.

"Αγαθῶν ἄξιος ὑμῖν is to me an unintelligible expression. Read αἷτιος for ἄξιος." [M. C. 257=254.] And he goes on to defend his emendation by what is plausible enough in the context of the passage, and by showing that such a Syntax of αἷτιος is familiar to Aristophanes.

1. A very useful article might be formed under the name of *Errores Dawesiani*. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel,—“One may learn more from Bentley when he is wrong, than from Barnes when he is right.” And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement, if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

Ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γύναι,

Θαῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνῆρ. *Hecub.* 313.

"Verte, *Dignus Achilles, qui a nobis honorem accipiat.*" Vide R. P. ad locum: et Elmsleium ad *Acharn.* 633.

—————ἀροισθε

κῦδος τοῖσδε πολλῖταις. *S. Theb.* 304, 5.

Such is the happy and certain emendation of Dr. Blomfield, who supports it by *Iliad.* Δ. 94.

Τλαίης κεν Μενελάω επιπρόεμεν ταχὺν ἰόν;

Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἀροιο."

A similar passage occurs in the *Iliad*, 1. 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this Syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὥς ἄξιος εἴη θανάτου τῇ πόλει. *Xenoph. Mem.* ad init.

2. ἐργῶ μὲν ἡμῖν οἷδ' ἔχουσι τὰ προσήκοντα σφίσιν αυτοῖς. *Funeral Oration of Plato*, ad init.

3. Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι. *Iliad.* X. 119.

4. Δέξατό οἱ σκῆπτρον πατρώϊον ἀφθιτὸν αἰεὶ. *Ibid.* B. 186.

5. Πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε. *Acharn.* 812.

6. Ὡνήσομαί σοι. *Ibid.* 815.

7. Κλυθὶ μοι, Αἰγίοχοιο Διὸς τέκος, ἀπρυτώνη. *Iliad.* E. 115.

8. Χαῖρέ μοι, ᾧ Πάτροκλε, καὶ εἰν Αἴδαο δόμοισι. *Ibid.* Ψ. 179.

9. ὦ Πελίου θύγατερ,

Χαίρουσά μοι ἐν Αἴδα δόμοισι

Τὸν ἀνάλιον οἶκον οἰκετεύοις. *Alcest.* 437—9.

I would translate the last two passages thus: *Take my blessing, and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish afford parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? *Job* ii. 10.

2. Ask at Moses and the Prophets. Logan, Sermons.

3. Blithe would I battle, for the right

To ask one question at the sprite. Walter Scott, Marmion.

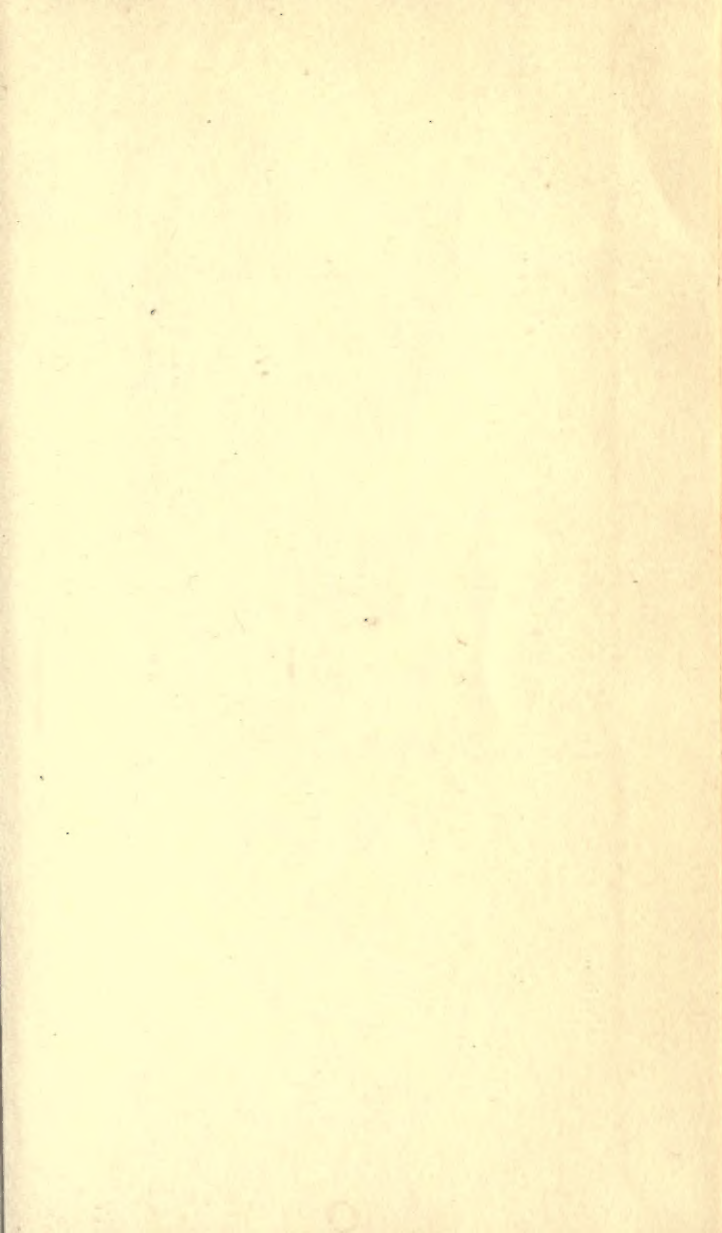
Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some color and countenance of support. I am inclined to adopt it as right.

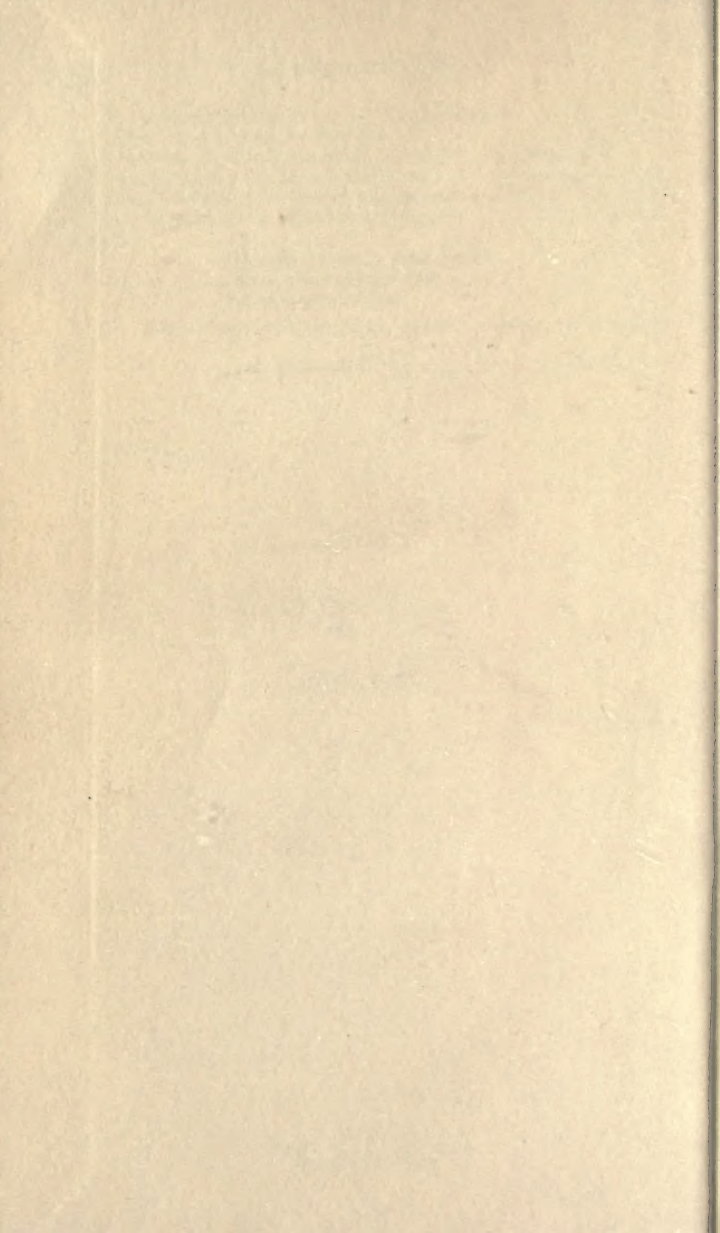
Τίμ γάρ ποτ' ἄν, ὦ φίλῃ γενέθλα,
πρόσφορον ακούσαιμ' ἔπος,
τίνι φρονούντι καίρια;

A Quo enim unquam, cara progenies, audire possim aliquod conveniens mihi?

[*Museum Criticum*, No. 4. pp. 519—535.]

THE END.





LaGr.Gr

V212g

d Jackson

Ed.4,rev.

NAME OF BORROWER.

